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Rev. Canon Moore, M. A.

With the Author's sincere regards.

Jan. 25. 1897.

THE CHURCH AND THE JEW.

BY

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PREFACE.

THE Papers contained in this little volume have appeared separately at intervals, during a lengthened advocacy of the claims of Israel upon the Church of Christ. Though originally independent of one another, yet they are by no means unconnected. One main thought runs through the whole—the salvation of the Jew through the ministry of the Gospel. I desire to call the attention of the Church to the solemn fact of the existence amongst her members of some ten millions of her Saviour's kindred, practically unsought, untaught, uncared for, by those who profess to love that Saviour and to obey His commands. Then I endeavour to set forth the danger of that neglect, by which a powerful and influential nation has been suffered to grow up in Christendom to be the bitterest foe instead of what it ought to be, the mightiest auxiliary to the Church's work. This is pursued through the first two Papers.

Number iii., *The Isolation of Israel*, is occupied with that singular feature, peculiar to Israel alone of the nations, her incapability of incorporation with any of the peoples in whose land she sojourns. In this nineteenth century it is the marvel of our time. Yet in this characteristic we find the secret of the People's separation, no less than of the Gentile's hatred.

In the two Papers that follow I have endeavoured to sketch the rise and progress of the Mission to the Jews, and then to

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illustrate its reality by a rapid outline of the Life and Work of that gifted and laborious Hebrew—Henry Aaron Stern.

The two concluding numbers are occupied with a consideration of Israel's position in the Word of God. To some, I fear, the views on prophetic questions may appear too controversial. Still, even to those who prefer a figurative or allegorical interpretation of the Prophetic Word, a statement of the literal side of the question may afford, at the least, food for curiosity.

I need hardly add that these pages make no pretence to anything like a full treatment of any branch of this great subject. They are designed for busy Christians, who too often shirk their duty to the Jew as outside the range of Christian ethics. If such are to be caught at all it must be by the briefest of pleadings, and if one Paper fails to attract, is it too much to hope, that another, on a different aspect of this many-sided subject, may arouse their curiosity and stimulate their interest?

But most earnestly do I hope and pray that many of my younger brethren in the ministry taking up themselves this most hallowed, most happy labour of love for Israel, may find in these pages some thing to guide them in pleading for the Nation, as well as something to aid in turning away the reproach, so thoughtlessly and so often repeated by pious Christians, that the Mission to the Jew ever is or ever has been in any sense a failure. If my poor weak testimony could effect anything, how unceasingly, how gratefully would I record my life-long experience as one continued realization of the promise of the Eternal, "Blessed is he that blesseth thee."

ST. JOHN'S PARSONAGE,

Nov., 1896.

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i.

THE JEW IN THE CHURCH.

"I will also leave in the midst of thee an afflicted and poor people,
and they shall trust in the name of the Lord."

ZEPH. iii. 12.

“ Poor nation, whose sweet sap and juice
Our scions have purloined and left you dry ;
Whose streams we got by the Apostles’ sluice,
And use in baptism, while ye pine and die ;
Who by not keeping once, became a debtor,
And now by keeping lose the letter.

“ O that my prayers—mine, alas !
O that some angel might a trumpet sound,
At which the Church, falling upon her face,
Should cry so loud until the trump were drowned,
And by that cry, of her dear Lord obtain
That your sweet sap might come again !”

—GEORGE HERBERT.

THE CHURCH AND THE JEW.



i.

THE JEW IN THE CHURCH.

Ministerial Responsibility. Call of the Gentiles. The Jew First. The Church's Loss. Eminent Proselytes. The Unevangelized Jew a danger to the Church. Destiny of the Nation. St. Peter's Sermon. Christian apathy. The Worth of a Convert. Pleading for Israel.

MY object in this introductory chapter is not so much to furnish details of the Mission to the Jews, or even to establish the necessity of the work, as to press upon the minds of my brethren of the clergy the responsibility which attaches to every pastor of the Church of Christ of seeing that the flock entrusted to him is duly instructed in this most vital of Christian missions.

I take it for granted that we all believe that the Church is nothing if she is not missionary. But I advance a step further in affirming that she cannot have attained unto the mind of Christ if THE JEW has not come within the purview of her missionary solicitude. When the Church ceases to be an evangelist to the Jew no less than to the heathen, she loses sight of the Master's gracious design, not merely as regards the Jew, but much more as regards the World and the Church herself.

1. The omission of the Jew from the Divine Commission, "Go ye therefore, and make disciples of all the Gentiles,"*

* Matt. xxviii. 19.

ought long ago to have awakened attention to the significant position intended for the Jew *in the Church*. The command imports no efflux of Gentile blessing upon a Gentile world; nor even the transfer of Jewish privileges to nations outside the common-wealth of Israel. It is the mandate of a Jew to Jewish servants to make disciples of Gentiles to *Jewish* privileges, to *Jewish* blessings, to *Jewish* sanctity of life and manners. The wild olive tree is to be grafted in among the natural branches, to partake with them of the root and fatness of the olive tree;* “Salvation is of the Jews.”†

Now, much as it may offend our Gentile prejudice or our Gentile pride, is there any reason to believe that our Lord contemplated any time in His Church’s history when the Jewish people should cease to form an element in her composition? It is Jewish truth and doctrine that still form the body of her divinity. Was Jewish life to be erased from her personality? Surely not. It is simply impossible to think of the perfect Man—albeit perfect God as well—born a Jew, dying a Jew, rising again a Jew, ascending to heaven a Jew, returning again to earth a Jew, deliberately shutting out His own Nation, and His own Nation only, from the gracious influences of the Gospel. Everything forbids the thought. His own command, “Beginning at Jerusalem,” evaporated though it ever has been by an unhalloved spiritualizing, forbids it. The Spirit’s teaching, forbids it: “Unto you first, God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.”‡ The work and word of the great Apostle of the Gentiles, forbid it. Everywhere and always making for the Synagogue before he took his stand in the Market; and that because “It was necessary that the word of God should first have been spoken” to the Jew.§

So that when it is declared, as I have heard it declared by a Christian professor, “I will do nothing for the nation that

* Romans xi. 17. † John iv. 22. ‡ Acts iii. 26. § Acts xiii. 46.

crucified my Lord"; this is not merely a substitution of human prejudice for the Divine will. It is more; it is a blind ignoring of the fact that the Crucified is a Jew, that His missionaries—all His own selection—were Jews exclusively; that the first mission field—by His own command—was Jerusalem. And the very fact that Christian pastors and Christian congregations in the 19th century are so hardly persuaded of the claim of the Jew to the privileges of the Gospel, is in itself a melancholy evidence of the Church's departure from the mind and words of Jesus—that the Gentile should be gathered to and by the Jew.

2. And this departure has been attended with immense harm and loss to the Church.

It is asserted, and I believe with truth, that as each Lord's Day comes round, the Gospel is proclaimed in more than 600 pulpits of Europe by Jewish lips. Over 350 of the recognised Ministers of Christ in Great Britain are stated to be Hebrew Christians. Can such a return be shewn in the records of Missions to the Heathen? Doubtless there are in heathen lands, native heathen, many of them, ordained to the ministry of the Gospel. But where in Western Europe, is the Church of Christ reaping from its labour in heathen lands the rich reward that results from her poor, despised, much derided mission to the Jews?

Or, again, can the Church produce from among her heathen converts, any whose work, in extent and magnitude and permanence, will match with that of only a few of her distinguished Jewish proselytes? Whom will you set in Bible work against the Jew Schereschovsky, the translator of the Chinese Bible? Who for missionary labours to be compared with such Hebrews as Wolff or Stern? Or, for the wealth of the study, with Hebrew proselytes like Neander, or Christlieb, or Cassel, or Edersheim, or Saphir?

In short, the missionary roll of every Christian mission,

the staff of the majority of our great organizations of benevolence and philanthropy, show indisputably how much of good and enduring Christian work over the whole globe must be credited to the Hebrew element in the Church. In sixty years, 600 boys have been brought up as Christians in the Boys' School, Palestine Place, London. None of these has ever been known to abandon his Christianity. And ten per cent. of the whole have become either missionaries of different Societies, Clergymen of the Church of England, or Scripture-readers—so strong is the missionary character innate in the Jew. This is a fact that may be weighed and tested. But if it be true of but one Society, and of one institution only of that Society, who can estimate the aggregate result of the united effort of Christianity upon the nation?

But just in proportion as this effort is weak and half-hearted, just in proportion as the Lord's command is disobeyed, and His tokens of blessing unattended to, in such proportion must be set down the positive loss of the Church. So many missionaries of the highest calibre, mental and spiritual, lost for ever to her work. So much zeal and love, and ardour and energy, calmly cast aside, as if these qualities were not precisely the need of the Church in the present!

3. Nor is this all. The loss of blessing is not the only result of disobedience to this will of Christ. Here, if anywhere may the fact be discerned, that while men were sleeping, the enemy came and sowed tares among the wheat. Christians seem utterly dead to the fact—a fact pregnant with danger, that while they are indolently negligent in calling out and cultivating the Hebrew-Christian element of the Church of Christ, there is growing up in Judaism, silently yet surely, a powerful anti-Christian opposition to the evangelical work of the Church. The warning of Professor Christlieb, uttered nearly twenty years ago, has gained in significance in the interval—"I would only," he writes, "lay great stress on

the shameful fact, that the 'liberal' press, which is still the greatest power in forming public opinion, is, for the most part, in Germany *in the hands of the reform Jews*, the bitterest of all the opponents of missions. Is it, then, to be expected that the educated classes of Germany will give a juster treatment to the subject of missions, will take more largely into consideration this great factor in the Christian ecclesiastical history of our time, or acknowledge to a greater degree the purely civilizing influence which Protestant missions have had, so long as they do not seek to free themselves from the Jewish spirit of the age, and have not the courage to endeavour to persuade friends and acquaintances, to read those papers and magazines which treat Christian endeavours with respect, or at least with decency?"* Lovers of Missions, lay these words to heart.

The comparatively recent rise of Judaism as an influence in Christendom is to thoughtful minds the very darkest cloud in the religious outlook of to-day. Abandoning, one by one, the old rabbinical restrictions, the Jew is speedily adapting himself to the humanitarianism of the age that knows nothing of the person or office, or work of a Crucified and Risen Saviour. In the bosom of his nation are nurtured the apostles of the modern democratic socialism, men like Ferdinand Lassalle, Johann Jacoby, Karl Marx, all Jews. The sarcastic bitterness which so unpleasantly tinges the pages of our popular literature, at home and on the continent, in its criticism of the effort and witness of the Christian worker, may often and easily, as Christlieb's words just quoted shew us, be traced to its Jewish source. In a higher sphere the dominant influence of the Jew, Spinoza, has moulded the unhallowed speculations of German rationalism.† And, added to all this, the vast wealth and the high social

* Christlieb, "Foreign Missions of Protestantism," p. 48.

† "The controversy respecting the possibility of miracles is as old as philosophic literature. . . . But a new era in the dispute began with Spinoza's *Tractatus Theologico-politici*, which contained the germs of

position, in England at least, accorded to the Jew, have given him a decided power against the Gospel, wherever its influence has not made itself felt upon his heart.

Now, in the face of such dangers, and they are both real and present, how can a pastor of the flock of Christ shut his eyes to the dire necessity of coping with such a foe? And how is the enemy to be met if not with "the sword of the Spirit which is the Word of God"? And who is to furnish forth the men called by God to wield this weapon in the fight if it be not the minister and flock of Christ to whom He has entrusted the missionary work of the Church?

4. But worst of all the consequences entailed by this neglect of the Church, is the ignorance of the Jew's importance in the ultimate regeneration of the world.

Men shut their eyes to the anomalous presence of the Jew in the world, no marvel if they fail to discern the peculiarity of this position. A nation growing in numbers with inconceivable rapidity just when men had concluded it destined to decay; a people whose present condition and influence no thought of man a century ago could have anticipated: above all, a resurrection of a race-hatred conflicting with all ideas of nineteenth-century progress and enlightenment—these are the phenomena which the Jewish Question of to-day presents to an astonished world. To what does it all tend? Do these phenomena, foreshadowing the prospective history of the Jew on earth, harmonize with the inspired predictions of Revelation as regards the future?

almost all the infidel theories which have since appeared." Bp. Fitzgerald, Art. MIRACLES in Smith's *Dictionary of the Bible*.

See also Adn. Lee's valuable Appendix C., p. 454, of "The Inspiration of Holy Scripture":—"The writings of Spinoza point out the source to which the several varieties of modern errors respecting Inspiration may be traced. Spinoza, in a word, by bringing the opinions of his nation under the notice of subsequent writers, has introduced into Christian theology the speculations of the mediæval Jews, and more particularly the philosophy of Maimonides, the master spirit of his race during the Christian era."

A confirmed believer in the literal interpretation of the word of prophecy I confess the difficulty of persuading the lovers of that spiritualizing method which lends itself so easily to every phase of theological speculation. But even these will hardly dispute the literalism of at least one New Testament discourse, I mean St. Peter's address to the Jews in Solomon's Porch.*

The Apostle reasons with his hearers as Jews, and Jews only. "*Ye men of Israel.*" "*Ye delivered up*" Jesus. "*Ye denied the Holy One and the Just.*" "*Ye are the children of the prophets, and of the covenant which God made with our fathers.*" "*Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.*" Surely no ingenuity of man could succeed, even if it attempted it, in watering down the primary aim and purpose of the address—Salvation for the Jew.

But the design goes further. The Apostle, in the most emphatic terms, declares the conversion of the Nation to be an essential preliminary to the advent of "the times of refreshing" yet to come upon this weary and sorrowful earth. "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing [R.V.] from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus." (vv. 19, 20). The world therefore, so the Spirit here teaches us, is in need of the Jew. Through him must come its ultimate regeneration and blessing. And, therefore, when the believer looks upon the world he beholds the Jew, contrary to all expectation, in spite of every adverse influence—kept, increased, prepared, for the glorious consummation in which he must bear so large a part.

Thus the deeper the interest of the Church in the Jew the clearer will be her perception of the Divine plan in the development of all that must shortly come to pass.

* Acts iii. 12 & ff.

Now, if these considerations commend themselves to you, even though so far only as to show the righteousness and reasonableness of prosecuting the evangelization of the Jew, I would next ask your attention to the perplexing apathy of the Church towards this most essential of her missions, and also to the remedy for such indifference.

Of course as compared with missions to the heathen, the Jewish mission lacks what is a powerful incentive to many minds—the charm of numbers. Its area of operations is infinitely circumscribed as compared with the impenetrable darkness of heathendom. “*Seven hundred* millions of heathen ! Why trouble us with the story of *seven* millions of Jews !” Numbers, however, are not everything. If God has seen fit to indicate one line of working, by taking count of one particular nation, man will never secure the full reward of work by devising what seems to him a better plan, which leaves that nation altogether out of count. Twelve Jews did more towards the evangelization of the world in half-a-century, than the whole Jew-despising Church has been able to effect in the eighteen centuries that followed it. It is an admitted fact that, notwithstanding the Church’s unprecedented efforts during the past century to evangelize the heathen, the increase of heathenism is out of all proportion to the increase of Christianity.* What is the remedy for this startling condition? A very simple one. Revert to the old order ; to the order of Christ Himself, “Beginning at Jerusalem.”

It can hardly be said that the Church has yet made this beginning. In 1888 Dr. Gustav H. Dalman, a learned and reliable authority, calculating the number of Jews in the world at the exceedingly low estimate of 6,400,000, and the number of missionaries labouring amongst them as 377, found *one* missionary for every 16,976 Jews. This, however, supposes the equal distribution of missionaries throughout the whole Jewish population. But there are masses of Jews in

* See “The Greatest Work in the World,” by Arthur T. Pierson, D.D.

the very heart of Christendom utterly abandoned of the Church, bereft of every call and invitation of the Gospel. The Jews of Galicia have but *one* missionary for each 225,000 souls—and there are in that country just three such masses. Those of Russia have *one* for every 176,471. Those of France one for every 35,000. In Vienna there are 125,000 Jews with *one* Christian missionary to make known to them Him who is “the Way, the Truth, and the Life.” But in Prague and Dresden there are 30,000 and 5,000 Jews respectively, utterly abandoned of the Church of Christ; no man to care for their souls.

Such is the rough outline of the condition of the Jewish mission-field. Differing in this respect from that of the heathen world, that here you have an unwrought mine of the costliest material. “The world,” exclaimed a zealous Hebrew-Christian, “declares every Jewish convert costs £30,000! Well; suppose it were true—are we not worth it?” The Jew was right. Here is the finest raw material, only waiting to be worked up to meet the very deepest needs of the Church. Here lie buried—alas! that they are suffered to lie so long!—an endless succession of teachers and pastors, evangelists and missionaries, all waiting to edify the Church, the Church that so sorely needs them.

Is it too much to say, that no pastor, who really cares for the souls of his people and who is in earnest in this work, will omit to secure a godly, prudent, indefatigable worker in his parish. who will make it his or her business to see that every family hears and knows something about the Jew? someone who really loves the Jew and prays for the Jew, and who will give neither the Rector at home nor the Committee at head-quarters peace unless the claims of the Jew be fully and fairly stated from year to year by book or preacher or speaker in the parish?

In some way surely a vast change in the present apathy of Christians might be wrought throughout the Church; greater

light extended to the Jew ; and greater blessing realized for the flocks committed to the Pastor's care.

But let me add a word in conclusion as to one other aspect of ministerial responsibility as regards the Jew.

I suppose you, as a Minister of Christ, called upon to plead the cause of Missions to the Jews. Do not look upon your duty as discharged by the mere statement that the offertory now to be made will be in aid of this or that Society's funds. The congregation expects more from you than that. The God of Abraham has assigned you a more arduous task. For a whole twelve months, in all probability, the majority of the people who are listening to you will hear no more of the needs of Israel or of God's favour towards them than what you shall now teach them. You have a grand opportunity. Beware how you let it slip. Your subject is one essentially belonging to the Word of God—for there the Jew is the prominent figure. And in whatever light you treat it, you have no occasion to omit or pervert any of its most sacred truths. A faithful pastor might plead for Israel fifty-two Sundays of the year and, at the same time, lead his flock in the richest and most invigorating pastures of the Word. And even when you choose to enter upon details of God's work among the People, do not suppose you are mis-spending the time of the congregation. You have exalted precedent for your discourse in the example of the Apostles Paul and Barnabas, when, having gathered the Church together, they "rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles."* How much more may you rejoice to tell of a door, long closed in Israel through Gentile neglect, once more opened by the favour and might of Israel's King.

* Acts xiv. 27.

ii.
THE UNTENDED FLOCK.

“My flock was scattered upon all the face of the earth, and none did search or seek after them.”

—EZEK. xxxiv. 6.

“You seem to be about to become a Christian minister. In that capacity your double education, both as a German and as a Hebrew, ought to enable you to do for us what we sadly need having done, almost as much as those Jews among whom your brother so heroically laboured—I mean to teach us the real meaning of the Old Testament and its absolute unity with the New. For this we want not mere ‘Hebrew scholars,’ but Hebrew spirits—Hebrew men ; and this must be done, and done soon, if we are to retain our Old Testament, and therefore our New.”—*Letter of Charles Kingsley to Adolph Saphir (when a Student in Edinburgh).*

CHARLES KINGSLEY—LIFE, vol. i., p. 280.

ii.

THE UNTENDED FLOCK.

The Houndsditch Barber. Hostility of Good Men. Is the Church culpable, or the Jew incapable? Change in Judaism. Bring Jesus to the Jew. A Telling Sermon. Delitzsch on Christian apathy. Missionary Success. The Land and the People.

JUST fifty-four years ago an unknown stranger, of a poor, but high-caste family of German Jews—Wallach—had settled in the heart of London. His home, a dimly-lighted back room on the ground-floor of a miserable dwelling, in the neighbourhood of Houndsditch. Here lay the utensils and appliances that betokened a barber's calling; there, books filled the shelves propped against the dingy walls, or mingled with the multifarious collections that strewed the floor. The Jew had reached a crisis in his life. Poor as he was he sat contemplating a deeper depth of poverty than he had known before. Dare he plunge into it? He had heard of Jesus. One who cared for Israel*—and they have ever been few—had casually met and spoken to him of a Saviour's love; it was the call of Jesus to become His disciple, and now could he forsake all and follow Him? Faith triumphed. The next Lord's Day found the barber's shop-door closed against all his customers. One by one were committed to the flames the books that had been doing Satan's work; polluting with their infidelity and immorality the already degraded inhabitants of

* Rev. C. W. H. Pauli.

that neglected region. Then came the trial: for weeks and months the lonely stranger bore manfully his cross, with all the patient fortitude of a faithful disciple. Though all that time in constant intercourse with the minister and friends from whom he was receiving religious instruction, not a word of his terrible distress escaped his lips. At last, on the eve of his baptism, direct inquiry as to his temporal circumstances discovered his situation. He was started in business as a bookseller, in a very small way. God prospered him. Before long, the German Jew became known as WERTHEIM, the founder of the London publishing-house that bore his name. Nor is it too much to say, that Eternity alone will disclose what God wrought of strength and blessing to His Church by the life-work of His servant, the Hebrew-Christian, Wertheim.*

This single instance, snatched at random from the annals of missionary enterprise, raises at once the very solemn question for every disciple of Christ—How far am I responsible for the position of the Jew in the world at present, as an opponent of Christianity, when he ought to be, and would be, if Christians were awake to their responsibility, a powerful auxiliary to the Church's work for her Lord? The German Jew, living for this world, poisoning the minds of the miserable denizens of Houndsditch, is but an insignificant example, on a very diminished scale, of what a nation antagonistic to Christ—wealthy, powerful, intellectual, living in all lands, moving among all classes—must be effecting daily against the

* See a brief but deeply interesting obituary of this exemplary Prose-lyte in the "*Jewish Intelligence*" for 1856, p. 71.

A more recent but not less signal instance of blessing bestowed upon the Church by the Mission to the Jews is that furnished by the life of the late Rev. Philip S. Van Ronkel, D.D., a Minister of the Dutch Reformed Church at Leiden, Holland. First drawn to Christ, while yet a Student in Groningen, by the faithful word of a kinsman in the flesh, the venerable Missionary Bloch, from 1861 to 1890, all but thirty years, Van Ronkel proved himself a powerful minister of the Church of Christ, a preacher of the Crucified and Risen Jesus, a faithful pastor to his Gentile flock.—See "*Jewish Intelligence*," 1890, p. 135.

cause of Christ. The Christian Wertheim, with his vast influence for good, his indomitable zeal for the honour of his Saviour, his unflinching patience in trial, his unswerving rectitude in action, his simple but telling piety, is the glorious fruit that certainly attends every effort to make known the Gospel of the Kingdom to God's chosen people on earth. Now, if the risk of neglect of this people be so appallingly dangerous, if the reward of every the least effort be so incalculably great, how can we account for the attitude assumed by the Church in general towards missions to the Jew?

It is, probably, not too much to say that the apathy, and, not unfrequently, the direct hostility of good men, is by far the heaviest discouragement that falls upon the promoters of Christian Missions to the Jews. Opposition from those who are altogether enemies to the cross of Christ must naturally be expected, and may easily be encountered and overcome. But how can opposition be met or indifference removed when it proceeds from those who, in every other work, are ceaseless in their Master's service? Men so loving must not be censured; men so laborious, we fear will hardly be persuaded.

And yet these men of God do not deny the salvability of the Jew. That the Apostles were Jews; that the converts on the day of Pentecost were all Jews; that the first Christians for many years after the Ascension were Jews exclusively; that the Church's history knows no age nor country that had not its own share of Hebrew Christians—all this they fully and cheerfully admit; but nevertheless persist in denying the necessity for any Missionary effort among the Jews. Their argument, stated fairly, appears to be this:—"There is not a corner of the world inhabited by Jews where Jesus is not preached as the Saviour of mankind: there is hardly a language spoken upon earth into which the New Testament has not been translated: in every country where Jews are found there the Bible is circulated by thousands: the church-door is as wide for the Jew as for the Gentile: if he will only

be pleased to listen, the preacher's message is as plain to Jew as to Gentile: while, moreover, the son of Abraham has this advantage, that to his race have belonged for centuries those very Scriptures that testify of that Messiah 'whom Moses and the Prophets did say should come.' Now, if all this has failed; if, in spite of these opportunities, supported by a tenure of the Old Testament Scriptures denied to Gentile races, the Jew still persists in his unbelief, are we not," they say, "literally throwing away precious means and valuable time in efforts which, if expended upon the heathen, would surely meet with profit and success?"

Now, if it can be shown, in the face of these statements, that the great mass of the Jewish people remains uninfluenced by Christianity; that its machinery, the printed Bible, the living preacher, the visible Church, as heretofore employed, have not impressed, though so closely environing the Jew, we are driven to one or other of two conclusions. Either, the Jew is not capable of conversion; or else the Church's ordinary ministrations have failed to set before him clearly and fully the Gospel plan of salvation. It is, however, admitted on all hands, that there have been, are, and will be always Jews members of this Church of Christ. It is, indeed, hard to conceive how any doubt on the subject could ever have arisen. In Apostolic times the wonder was, "That on the *Gentiles* was poured out the gift of the Holy Ghost."* The mystery which then required super-natural light for its revelation was, "That the *Gentiles* should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel."† So that if the Jews in this nineteenth century remain not only unchristianized in any great numbers, but are actually becoming aggressively anti-christian, it is evident that with all her machinery, the Jew has not yet been reached by the Church, and therefore that new, as well as increased efforts, are not merely desirable, but imperative.

* Acts x. 45.

† Eph. iii. 6.

What, then, is the present aspect of Judaism? Eighty years ago there were few who did not look upon it (considered as a religious system) as altogether a thing of the past, decaying, waxing old, ready to vanish away. To-day you meet thousands in Christendom, believers and sceptics, who are beginning to look, the one fearfully, the other hopefully, upon the rapid growth of Judaism as a new and anti-christian power in the earth. To the Jew the Church no longer appears as the antagonist of his religion, but rather its forerunner and messenger to prepare its ways. "The gross Gentile mind," writes the late Dr. Benisch, himself a Jew, "unable to raise itself to the highest spiritual truths as taught by Judaism, required a scaffolding, and Providence allowed Christianity to come into existence in order to serve this purpose. Christianity, in fact, in the opinion of Judaism, forms one of the preparatory stages through which Paganism was to pass in its journey Judaism-ward, and is a sort of half-way house where it tarries for awhile. Judaism, therefore, may look with complacency at the Missionary efforts made by Christianity. Christianity sows that Judaism may reap; Christianity plants that Judaism may pluck the fruit."

And for this harvest Judaism is now busily preparing herself. She is discarding her old traditions and modifying her opinions to suit the latitudinarian exigencies of the age. What were once held to be the absurdities of the Talmud cease to be ridiculous, when proclaimed by the Jewish preacher to be allegories concealing sublime verities, all culminating in the sacred utterance of Judaism, "Hear, O Israel, the Lord thy God is one Lord." In vain you listen for any doctrine of inborn sin that needs a Redeemer to save, a Sanctifier to cleanse. Without any proclamation of the blood of the Lamb to speak peace to the troubled conscience, without any terrors to arouse the ungodly to anxiety about the Hereafter, the Judaism of to-day declares itself at one with the Gentile spirit of the age that knows no Trinity, no

Incarnation, no Atonement. How far has the Jew drifted from the ancient traditions of his people! Once he admitted the proselyte alone to the blessings of salvation; now he freely extends the privilege to the righteous of all nations. Once Atonement, and that by Sacrifice, was the corner-stone of his faith. Now he spurns it as repugnant to reason, and contrary to all moral law. Once he waited upon his priest to read, to teach, to bless. Now a special priesthood is as unnecessary for him as an infallible pope.

This, then, is the result of nineteen centuries of work upon the Jew wherever he has come most closely into contact with Christianity. For, be it remembered, that it is in the heart of Christian countries—*e.g.*, Germany, France, England—that this indifference to religion characterizes the Jew. Where he dwells beyond its sphere, as in Africa and the East, the Jew still clings to the old faith and traditions of his people. And if this be the whole outcome of her influence upon Israel, it needs little to show that the Church cannot have rightly turned her lamp upon the people, and that without this, her ordinary administrations are powerless to produce any sensible effect upon the masses of the nation. The fact is, as regards the Jew the Church has been asleep; and while she has slumbered, the enemy has come and sown tares. The vigorous language of a writer in *Frazer's Magazine* sixty years ago is not a whit too strong. "There can be no doubt," he wrote, "that the whole Christian Church is deeply responsible for the present state of the Jews. The labours of Mendelssohn and others broke up the rabbinical system, and a void was left in the Jewish mind on its removal, into which Infidelity, ever watchful, has poured its frigid and pestiferous waters. Hence not a few Jews are among the philosophists of France and the *illuminati* of Germany. Why are Christians less wakeful than Infidels?" And what the outcome of this neglect has been in our own day we may gather from the startling words of Dr. Donald Frazer:—"There has sprung up a

generation of Western Jews wider in culture than any generation that ever went before, and not only qualified to act, but unquestionably acting, with no small effect on the public opinion, and therefore on the course and fortunes of the leading nations of the world. How far this new element is perilous to the Church of God, and is practically an ally of Positivism and Infidelity, is a serious question.”*

Now, if the Church has failed to attract the Jew to Jesus—supposing she has ever seriously attempted it—there still remains to her the alternative of bringing Jesus to the Jew. If she cannot, because she ought not, compel the people to Church and preaching, it is within the compass of her power, as it is her solemn duty, to approach them with the holy and cheering tidings she bears. By patient and toilsome search she may soon discover the weary, anxious, aching souls of God’s Israel, who are only waiting for the “Come unto Me” of their own Messiah. By the newspaper, the handbill, the placard, she can notify where and when all of the seed of Jacob who desire it may hear and discuss the claims of Jesus of Nazareth to be the Messiah of the Jew. But this is exactly what the Church as a Church has not done. Look at the hundreds of places in Christendom where Jews in tens of thousands dwell under the shadow of the cathedral or the church, with not one of whom has Christian disciple or minister ever exchanged a word on the subject of salvation. One might almost reckon upon the fingers the number of clergy outside the ranks of our Missionary Societies who have made even the slightest effort to bring Jesus to the Jew, or to show him what the doctrines of Jesus really are. Whether it be the time or the ability that is wanting is not the question; the fact remains. With upwards of five million Jews intermingled with European Christians, one cannot wonder at the deep anxiety of a late London pastor—the wonder

* “The Jews in Relation to the Church and the World,” p. 131.

ought to be that there are so few like-minded. "As the rector of the parish of Whitechapel," he declares, "I have the burden of a number of Jews continually on my heart and conscience, and I can conceive no more difficult position for a Christian minister to be placed in, than to have to minister to the ordinary wants of his ordinary Christian congregation, and at the same time to have to support the almost intolerable burden of a duty which it is nearly impossible for him to discharge. Therefore I owe a debt of gratitude to this Society [*The London Society for Promoting Christianity among the Jews*], because, were it not for its operations, the Jews in those parishes where there are Jewish colonies would be almost entirely forgotten and neglected."

And if this be the spiritual destitution of Israel in the presence of the Church, how utterly hopeless must be that of the Jews beyond her ken.

Whether, therefore, we look at home or abroad, the attitude of the Church to the Jew is the same—one of indifference and neglect; and, unsought and neglected, what can he be expected to know about Christ? Nothing absolutely but what he reads in the lives of those Christians by whom he is surrounded. For him the most telling sermon is that addressed to his reason by the unholy, sinful, selfish lives of the thousands who only call themselves Jesus' disciples. With none to point out how alien is their godless Christianity to the mind and words of Jesus, how can the Jew do otherwise than recoil from a religion whose professors, as far as he knows them, are practically without God in the world? Some sixty years ago, in the city of Pesth, a Jewish rabbi and a Christian pastor read together the Messianic prophecies of the Old Testament. They reached the prophecy of Zechariah. They paused over the prediction, "They shall look upon me whom they have pierced." The rabbi rose to his feet in an agony of excitement. He paced the room to and fro in silent agitation, his friend too awe-struck to break in on his agitation by a single

word. At length he stopped before the casement, and gazed upon the crowded street below. His brow cleared, and his calmness returned, as he addressed the Christian—"Ah no! no! no! These are not the people of the Messiah; these are not the days of the Messiah. In His days shall *the righteous* flourish." With all speed he went away. He never returned, and was seen no more. That is the fruit of the perpetual sermon daily pondered by the Jew, where he has no living preacher to lift up Him of whom he has not heard.

In the face of all this, is it too much to ask of Christian men and women seeking their Master's glory,—Is it nothing to you that the impress hitherto made by Christianity upon the Jew has been so small? Is it nothing to you that the Church's efforts to shed the light of the glorious Gospel of Christ upon the race have been so feeble and intermittent? Is it nothing to you to witness a whole nation drifting away from their Father's God, their ancient Scriptures, their eternal hope, to perish upon the breakers of an infidel age? Is it nothing to you how small is the company of the preachers to counteract with the holy lessons of the Gospel the evil example of the masses of Christendom? In the words of Professor Delitzsch (cited in Rev. M. Archdall's "*Christian Church and the Jews*"), "It will be a heavy accusation for all those who have omitted to show the Jews in word and deed that the Gospel which went forth out of Zion is the Word of God, and attaches itself to the religion of Sinai as the completion to the laying of the foundation. All those who have no heart for the Jewish Mission strengthen, so far as they are concerned, the power of Judaism, and omit to direct their efforts to the end, that through the storm of judgment which is gathering over this people may break the Sun of salvation."

Nor is it for want of encouragement from God that His servants are backward in this work. It is a serious error, though a very widespread one, to suppose that the results

which have attended Missionary enterprise amongst the Jews have been small or inadequate. On the contrary, wherever the attempt has been made, success has been certain and abundant. It is the testimony of one entitled to speak with authority, where Missionary statistics are in question, the late Dr. Barth, that the converts from Judaism to Christianity, in the present age, are more numerous in proportion to population than those from among the heathen. And this is fully endorsed by the well-known fact—one which we have no reason to question—that, in the present century, no fewer than one hundred thousand Jews throughout the world have embraced Christianity; and also that the number of conversions from Judaism to Christianity, going on at present, may be fairly estimated at one thousand a-year at least.* The Rev. H. A. Stern could write, as to his own individual experience, at the close of 1879 that, in the preceding eight years, it had been his privilege to admit 134 adult Jews to the ordinance of baptism.

Wonderful, indeed, must this success be held, when it is remembered that the sum total of Missionary Agents throughout the world does not exceed 220, or one to every 31,000 Jews of the seven millions that, at the lowest estimate, are said to people the globe; while, moreover, the zeal to lead the Jew to Christ, of all save the friends and agents of the few Societies working for Israel, is very, very small indeed.†

Whoever stands aloof from this great and Christ-commanded Mission, cannot do so on the score of failure.‡ It is indeed

* See Paper by the Rev. C. H. Banning, M.A., in "*Jewish Intelligence*," March, 1892.

† In Prussia, considerably over 2,000 Jews became Christians from 1875 to 1888. The central province, Brandenburg, with Berlin, has the largest number of conversions—893; next is Silesia—366; next East and West Prussia—each 255; there being a Missionary of the London Society working in Berlin, Breslau, Königsberg, and Dantzic—the capitals of those four provinces. At the same time it should not be forgotten that in the same period 135 adherents of the Protestant State Church went over to Judaism.—"*Jewish Intelligence*," 1891, p. 39. See another estimate, p. 8.

‡ See Note A. at end.

often asserted that the Mission of Christianity to the Jew is a failure. But we should never forget that such assertions almost always derive their origin from a Jewish source. First, in the Jewish press, and then, in the journals or other papers which are in great part under Jewish control, the grossest misrepresentations are set forth with unblushing pertinacity. For instance: the *Jewish World* informed its readers that, while the expenditure of the *London Society* in 1894 amounted to £35,607, the baptisms reported were only six in number. But what is the fact? The six baptisms referred to took place *in London only*. While at Bristol, Hamburg, Bucharest, Warsaw, Constantinople and Jerusalem, no fewer than 107 baptisms are recorded in the same Report, in addition to baptisms at other stations. No notice however is taken of these.* Now, although the numerical result ought to be a matter of comparative indifference to the Christian who recognises the Master's plain command, yet surely he ought not to pass by in silence far less to circulate the Enemy's mis-statements, maliciously designed to minimize the glorious results of the Holy Spirit's working. Let him at least examine facts before he proceeds to utter a damaging report of failure.

And now one word, in conclusion, to those who look coldly on Missions to the Jews on account of the prophetic leanings of the many friends of Israel. "You are too prophetic," they say; "you live in the clouds; you set before us strange doctrines." The simple answer we make is this. Leave the prophecies to those who hold them. Cast the strange doctrines (if such they be) to the winds. About them let there be no division. But join with us in the practical, loving work of the Church's Mission. You hold salvation is *of* the Jews. Will you deny that salvation is *for* the Jews? Then, in Christ's name, join us in sending the heralds of this salvation to them.

* *Jewish Intelligence*, 1895, p. 169.

And yet, is the "prophetic view" an unpardonable sin in the man who yearns over the Book, the People, the Land? What none thought possible, one hundred years ago, has begun to seem very probable to all within the last twenty years. Nor are they merely the religious men, the Bible students, the Jews' Society supporters who are watching for the streaks of dawn upon the Eastern horizon. The speculations of George Eliot, the researches of Claude Conder, the activities of a Palestine Regeneration Committee, or a Chovevi Zion Association, are all alike fertile of promise that the people for centuries exiled from their land—the land keeping Sabbath for her people—must, ere long, be joined in indissoluble union.

Surely, if the statesman, the traveller, the philanthropist, may cherish prophetic views, which he deems of near accomplishment, it cannot be forbidden to the man of God, the citizen of a better country, who possesses such ample records of still unacted history, to cast the rays of his glorious Lamp upon this mysteriously-linked people and land, and in the resurgent nationality of the one, and the reviving verdure of the other, read the promise of a new era in the world's history, or, it may be, better still, hear the midnight cry—"Behold the Bridegroom cometh, go ye out to meet him."

iii.

THE ISOLATION OF ISRAEL.

"Mine heritage is unto me as a speckled bird, the birds round about are against her."

—JEREMIAH xii. 9.

“But I do mean to say, that however great may be the claims of the heathen, that the Jew has a prior claim; and that that zeal which burns for the conversion of those who are afar off, and is cold and careless respecting those who are near, is of a very questionable character. . . . There is not anything that can prove, either to the world or our own consciences, that our zeal for the conversion of the heathen is sincere if we neglect the Jew.”

ALEXANDER M'CAUL, D.D.

iii.

THE ISOLATION OF ISRAEL.

Restlessness of the Jew. Its cause. Race-hatred. "Genius for Success." Messianic Hope. Von Döllinger on Allegorical Interpretation of the Bible. A Jew on the Mission of the Jew. Intolerance of the Jew. The German Judenhetze. Spiritual incapacity of Judaism. Missionary at Havre. "Nothing to do with the Jews." The Barometer of Christian Vitality.

WHEN Moses predicted to Israel, "The Lord shall scatter thee among all people," he appended this singular judgment, "Among these nations shalt thou find no ease."* And the restlessness of the Jew, restless even in a restless age, is his strongest characteristic to-day. A mysterious hand keeps ever moving on the Nation as often and as soon as it seems to have attained ease and security in any country of the world. Gentile hate may slumber, but only to burst forth when least expected, and the Jew dwelling quiet and secure is seized with "a trembling heart and failing of eyes and sorrow of mind."

If we inquire into the exciting causes that keep alive and active this antagonism of the world to the Jew, we shall find they have their root in *the pride of man*. In whatever age he lives, to whatever country he belongs, the Jew of necessity must be a stumbling-block to the pride of man, whether this be pride of race, pride of power, or pride of religion. The

* Deut. xxviii. 64, 65.

Gentile can never brook the existence among them of any people which claims, and claims of right, the special favour and protection of the Almighty. But this is exactly what the Jew does. His race, his influence, his religion therefore are ever conspiring to bring upon him the hostility of the world.

His *race* evokes it.

That God loved Jacob and hated Esau man cannot away with, when, behold ! Israel stands before his eyes, the very chosen of God. Thirty-three centuries have rolled away and the magnificent spectacle of Israel's isolation is spread before the world to-day as clear and as sharply-defined as ever it was before the eyes of the reluctant Seer at the high places of Baal. "Lo, the people shall dwell alone, and shall not be reckoned among the nations."* And man now likes the prospect as little as Balak did then, yea, and strives as hard against it. The "tribalism" of the Jew, he says, must be destroyed. His tribalism is the barrier interposed between the Jew and the world. His tribalism makes him a stranger in the land he inhabits. His tribalism checks every sentiment that should animate his breast. His tribalism it is that fosters a proud, supercilious contempt for his fellow-citizens and countrymen outside the pale of his race, and in return excites in their bosoms a corresponding rancour and hostility. "If," exclaims Professor Goldwin Smith, "if you want to argue with the Jews, and do not think it wiser and more respectful to leave them to the natural operation of the social and intellectual influences by which they are environed, you should bid them cease to cling to this miserable idolatry of race, when by a total change of climate, habits, occupations, acting through centuries, the race itself has lost its character, and nothing but the genealogy—not even, as some tell us, the original complexion — remains of the Hebrew husbandman who

* Numbers xxiii. 9.

listened to the prophets and gathered before Jehovah in the courts of Zion. You should bid them accept Humanity, and in its service find again a nobler exercise for those ancestral gifts which, since they rejected that service, have been employed mainly in money-getting by means often low and sometimes inhuman.”* In other words, if we receive this doctrine, we must anticipate no peace for the Jew until he cease to be a Jew. So long as he declines to abandon the noble heritage of his race and lineage for the new-made, and often ignoble, pedigree of the several countries he inhabits, so long the world damns him to the conflict under which he has alternately suffered and triumphed century after century, until to-day. But few thoughtful men, no students of the Word of God, will be able to bring themselves to the possibility of such a conclusion. Still less may Jews be expected to accept, what one of themselves has described as a “remarkable theory of Christianity—a Christianity without Christ, and, as far as one can observe, without the belief in God.”† History and Revelation alike are clear upon this point, that even if he willed it the Jew cannot cease to be a Jew.

Again : The growing *power* of the Jew incurs for him the jealous hatred of the world.

For little as he is able to shake off his nationality, equally helpless is the Jew to detach himself from the possession of wealth, or power, or influence. Wherever he settles there the Jew must rise. The promise seems to attend him in the countries of his dispersion as surely as it fell in blessing upon the land of his inheritance—“Thou shalt lend unto many nations, and thou shalt not borrow, and the Lord shall make thee the head and not the tail ; and thou shalt be above only, and thou shalt not be beneath.”‡

* “Can Jews be Patriots ?” “Nineteenth Century,” May, 1878.

† “Jewish Chronicle,” Oct. 28, 1881, p. 4.

‡ Deuteronomy xxviii. 12, 13.

“For good or for evil,” writes a Jew, “the Jewish people are, and must always be, among the most conspicuous, nay, perhaps, the most conspicuous, of the figures of Humanity. And I beg to remind all parties concerned that the Jew is quite as conspicuous when he crouches as when he stands erect, perhaps even more conspicuous. In the Ghetto or out of the Ghetto, there he stands to be pelted from time to time, for he cannot help his peculiar and formidable genius for success, that genius that fails him not under any and all adverse circumstances. It has not failed him in the supreme business of Religion, nor in the lesser, though great business of Arts, of Letters, of Commerce, and Industry. In all these he sets himself a mark for all eyes, envious or appreciative.”*

During the excitement caused by the Russian persecution of Jews some years ago, a very remarkable letter from the pen of a Jewish minister appeared in the *Times*. The Rev. A. L. Green wrote June 30, 1881:—“In the past we have played no unimportant rôle in the history of civilization. We have, by unflinching manhood, the heroism of endurance, almost tired out, if not conquered, the brute force of our opponents. We will not rest content till we force the world to endorse our claims to the highest rank of citizens. We will not brook the toleration of feebler races, nor the arrogant assumption of races strong as our own. We have not yet lived down jealousy and persecution. There lurk still in society against us the small enmities of little minds and the petty warpings of large minds. But we shall conquer in the end. A nation having a future as well as a past, and both bound up with the glories of humanity, can afford to wait. We intend to live down everywhere all national hatred springing from national jealousies.”

Bold words these; haughty language, befitting the men who are the aristocracy of the nations; the utterance of a self-reliant confidence, inwrought by centuries of fire and

* “Jurisconsultus:” in “Jewish Chronicle,” Nov. 11, 1881.

blood, and at last burnished into a glowing brilliancy under the rays of Israel's nineteenth century glory. Shall we not tolerate the outburst? A sorrow stupendous and protracted as Israel's has been, may well condone so exultant a joy. But will it? Will the world yield the palm of precedence to the people it has so long despised? Will the world, in its present temper, with its growing self-love, its hostile jealousy of every concentration of wealth and power, its unholy trust in might against right, will such a world brook that, in every country, all nations should repose beneath the exuberant shade of a single people's affluence and power? Still less, will a world whose faith in God is on the wane, whose reverence for the Word of God decayeth and waxeth old — will that world be likely to acknowledge a pre-eminence claimed, and rightly claimed, to be by the favour and permission of Heaven itself? "Shall we, indeed," would be her response—"shall we, indeed, come to bow down ourselves to thee to the earth?" No. Blind, indeed, must be the Jew—blind alike to all the teaching of the past, and to all the surroundings of the present—blind, moreover, to the united warnings of all his holy Prophets—if for one moment he can suppose that the undoubted sovereignty of his nation shall ever compel the world's homage till the hand of his God replant him once more in the land of his fathers, and the advent of his Messiah, the Holy One of Israel, shall glorify him. Then, but not before it, shall "the sons also of them that afflicted thee come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of the Lord, The Zion of the Holy One of Israel."*

Once more, on the score of his *religion*, the Jew is again an offence to his fellow-man.

Although the number in all ages of Jews who have

* Isaiah lx. 14.

accepted Christianity and found comfort and salvation in Christ is beyond count, the mass of the nation has ever turned from His light. It has been neither incorporated into the Church nor extirpated from the world. And yet it claims to wait until Messiah shall make the nation the dispenser of light, and the centre of their religious life to the nations of the earth. Thus the Jew becomes as repugnant to the religious pride of man as he is otherwise obnoxious to him racially and politically. Christians experience this prejudice in common with those who have little more of Christianity than the name. Dazzled by the full blaze of the Church's glory in this dispensation, their vision has been impaired, and blinded to the glory of the Jew in the age beyond. The limit of their horizon thus narrowed, the Jew is superfluous alongside the Church. That the Church's tide of blessing should know any ebb is inconceivable. But that the old monopoly of blessing should ever again be revived in favour of the Jew is beyond all belief.

How far will Christian and Jew walk together agreed upon the Book of God? Canaan is the land where Abraham walked, where Israel sinned, where Jesus died. Jerusalem rises before Olivet under the guardianship of its surrounding hills. The Jordan flows on as when the Ark of God was borne up its banks, or as when the Baptist initiated his followers beneath its waters. But since Christ has ascended to the Father, the same Book, in the same sounds and syllables, declares, through Christian lips, a story wholly different. Canaan is translated from earth to heaven. Jerusalem becomes an unearthly city whose walls and bulwarks are to be sought in every quarter of the globe. The waters of Jordan, now only mystical, pour their chilling stream along the confines of the celestial Paradise. Even Israel stands for men of every tribe and tongue—the Jew perhaps only excepted. Small wonder, therefore, if his presence is unwelcome, whose inheritance has been unwar-

rantably appropriated, and who refuses with an unaccountable obstinacy to admit the lawfulness of the theft. As Von Döllinger has put it, in his noble Address upon the *Jews of Europe*, before the Academy of Sciences at Munich—"Those broad streams of allegorical interpretation which dominated the Biblical literature of the Christians, appeared to Jewish scholars as the frivolous sport of an arbitrary and undisciplined imagination."*

With a force and truth infinitely greater does a modern Jew handle Divine Revelation with regard to the position and destiny of the Jew. In an article, burning with impassioned fervour and indignation, contributed by Lucien Wolff, the Editor of the *Jewish World*, to the *Nineteenth Century* for February, 1881, we meet with the following remarkable passage—"‘God shall enlarge Japhet,’ said Noah, whereas of Shem he said, ‘Blessed be the *Lord God* of Shem.’ Shem was then to have been, according to the commentary of Delitzsch, the bearer of the Divine name, the repository of the religious tradition, and there is further evidence that in this capacity, and for the purpose of carrying out a mission of religion and enlightenment, his descendants were to have been a wandering people, wandering too among the sons of Japhet. Noah himself says, ‘And he (Japhet) shall dwell in the tents of Shem,’ showing that the former in the course of his worldly enterprises would require the spiritual ministrations of the latter. Again, at Exodus xix. 6, we find the confirming passage: ‘And ye shall be unto me a kingdom of priests and an holy nation;’ and in the 6th verse of Isaiah lxi. is a most extraordinary foreshadowing of this destiny of the Jews in the words, ‘Ye shall be named the priests of the Lord: men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.’ It would therefore appear that the Jews remain distinct for the purpose of preserving in their integrity certain

* Translation by D. Asher, Ph.D., in "*Jewish Chronicle*," Oct. 1881.

theological teachings and a certain enlightening influence, which it will one day be their mission to impress upon the world." Whether apprehensive of the *odium Judaicum*, or, like too many of his people in the West, not believing the Divine truth of the Holy Oracles, the writer only advances this theory as "a literary curiosity." But for all, Jew or Greek, who recognise God in His Word, and whom God's election of the Jew does not offend, "this theory" bears a far higher and holier import.

They cannot but note the marvellous precision with which the History of the hour is shaping its events according to the Prophetic pattern.

Thus they see, after weary years of exile, the footsteps of the Jew again tending homeward. What fate or destiny may yet await him we are not asked to say. We simply contemplate a page of passing history;—at one time, a country thrusting forth its inhabitants; at another, a people in quest of a home; again, a state in the throes of bankruptcy; events in themselves sufficiently striking, but, when in combination, marvellous, compelling, as they do, a reunion of a Land and People long dissevered, and brightening, with all the vividness of the morning dawn, the fast-fading vision of the holy Prophet, "When the Lord shall build up Zion, He shall appear in His glory."*

Meantime what is the lesson for Jew and Christian alike? Both need to learn what the one has never recognized, and what the other has ever only half realized:—the Church's Mission upon earth. The Church must needs be tolerant of prejudice and suspicion on the part of the Jew. He has suffered so long and so much of evil from his Christian fellow-man, and in the name of Christ, that his query is not wholly unreasonable, Can any good come out of Nazareth? But surely those Christians who rejoice in the exalted

* Psalm cii. 16.

heritage of the Jew, who weep over his wrongs, who blush for the deeds of their fathers, who loathe the very appearance of Gentile suspicion or persecution,—these may fairly claim a hearing from “a wise and understanding people.” Ought Jews to hold it a crime if Christians of this type endeavour, in deep sincerity and hearty affection, to show them that ignorance of, not obedience to Christ has been the fruitful mother of all the iniquities practised in His name against the Jew? Must they be hypocrites and knaves because with their lip and in their life they seek to glorify the Jesus in whom they trust? Then why does the Jew pour out the vials of his wrath upon that which is best and purest in Christianity? Why does he ally himself with the scoffer, the sceptic, the atheist—all his nation’s bitterest foes—in their unholy war upon that Messiah whose undying love for Israel no scorn or malice could overthrow?

Not so many years ago the Empire of Germany witnessed a *Judenhetze*, as intense in its hatred of the Jews as was any of the mediæval persecutions of the Race. But there was this difference between the mediæval and the modern crusade. The former was a war against an innocent and inoffensive people. The latter on the contrary was an assault largely provoked by the indecent and scandalous attacks of the Jewish Press upon everything that Christians hold dear. This offence was too constant and too glaring to admit of disproof.

“Poison,” wrote one in the heat of the conflict, “nothing but poison, is being sown by the Jewish press in this country. Systematically it robs the people of its Christian faith; it fights against all Christian views—at school, in law, and science, and even in the Christian Church; and all who oppose such proceedings are abused. Jewish hatred against Christ has nearly degenerated into fury, and yet the watchmen of our people are to be silent, who are to give account before the throne of God of the souls confided

to them. Recently, a Jewish author published a book under the title 'Ben Sira Militans,' which really spits in the face of our Lord and His Church, so that it was necessary to confiscate the book.'*

Another, with probably as little sympathy for "conversionist tactics" (the Jewish phrase for Christian zeal and love) as any Jew can have, relates as follows:—"The Berlin philanthropists, having read of the immense success in England of workmen's coffee-taverns, erected a temperance-tavern on the same pattern. It proved as flourishing as its founders could have hoped, and a second coffee-palace was the result. Thereupon the Jewish press made merry with the 'Christian coffee baptized with skim-milk;' over the waiters who 'look like vergers, thrusting the begging-plate under your nose;' and over the 'beloved of the Lord, who use chicory with the coffee, and provide tracts for light refreshment.' The article will not bear quoting in English," adds the writer, "because taste and tact forbid with us the insult to any man's religion; but it is idle to talk of 'Jew-baiting' and 'Race-hatred' where such utterances go unreprieved."†

Now, why should the Jew thus set himself against the spiritual office of the Church? She trespasses upon no corner of his inheritance; she trenches upon no privilege of his people. Alas! in the countries of his dispersion the Jew is powerless to shed one ray of light upon this sin-stained earth, until upon his own mountains he hears the glorious voice of Jesus, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."‡ Till then, restless and perturbed himself, what peace has he to minister to the troubled soul? Without king and prince, without sacrifice

* See also London Society's Seventy-third Report, p. 77.

† The Jews in Germany. "Contemporary Review," Jan., 1881.

‡ Isaiah lx. 1.

and image, without ephod and teraphim, what religion has the Jew? What spiritual truth can he convey to man? Can talith or tephillin kindle one spark of celestial fire within his breast and make him a luminary to the world outside? Can the mezuzah on his door, or the shophar in his assembly, ward off the spirit of pride, of avarice, of worldliness from his life, and make him a beacon to the perishing and benighted? Homeless and Christless he is powerless for spiritual work. "Ichabod" is traced upon his brow. Nobly as he has suffered, gloriously as he has triumphed over the unutterable past, for eighteen centuries his presence has brought no spiritual blessing to the sons of men among whom he has sojourned. Is it the consciousness of this weakness that stirs the proud anger of the Jew into a scornful reviling of the Christian's feeblest efforts to impart to his nation the peace and gladness he has received from its Messiah? Is it the sense of his own spiritual poverty that moves his hate against the thousands of his brethren who have become rich in the faith of Christ? Is it envy of their more enduring blessing that proclaims as knaves, apostates, hypocrites, the Mendelssohns and Neanders, the Da Costas and Alexanders, the Hellmuths, Sterns, Christlies—all, whose illustrious and holy lives are had in honour of the Gentiles?

Or, is it ignorance of the aim and character of the Church's mission that inveighs so bitterly against her every advance? The Jew may declaim from the housetops on the majesty of his own mission, but let no Christian dare to breathe a whisper in his ear on the merits of the Gospel. "Noisy Missions" and Good Friday collects he holds in special abhorrence.* And, if only he would believe it, they are no less obnoxious to the earnest supporters of the very missions he resents. But they see the Jews strangers from their own "covenants of promise," living for time only, and

* The Anti-Jewish Agitation. "Nineteenth Century," Feb., 1881.

without God in the world, and no man caring for their soul. Ignorant alike of their own Scriptures, and of the true spirit of Christ's Gospel, "how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"* Dare Christians, then, stand by in silence while the Jew draws his own picture of Christianity, from the wrong and outrage that crouch behind the banner of the cross? Dare they sit quiet and be guiltless while the world's shameless travesty of the Gospel goes uncontradicted? As little as the Jew do they, whose Lord is King of Jews, like the linking of that noble and sacred name with Turk, and Infidel, and Heretic. Yet even in such unhallowed fellowship it accomplishes its work. "Father, forgive them, for they know not what they do," from the cross of the nation's dying King, has changed the hate of thousands into pitying love for the much and still beloved Jew. Alas! that thousands, throughout a lifetime, do nothing more for Israel than offer up this yearly intercession. A synagogue was the Roman's grateful tribute to the nation which had shown him light. Why will the Christian who has gained from them a Saviour think his debt is quitted by a paschal prayer? Well, it is something, and better thus than nothing.

But, oh! how little better! Prayer without work, how poor and barren! In the summer of 1880 two emigrant vessels waited their departure in the port of Havre. Jewish emigrants thronged their decks—a diverse crowd from Russia, Poland, Germany, Holland, Bulgaria, Servia, Austria, Hungary. On the eve of their departure a Christian missionary went among them. To his query, as he offered them the New Testament of our Lord and Saviour Jesus Christ, "Had they ever seen it?" the almost unanimous response was—"Never!" None, save one or two, had ever heard of it. Hundreds of Jews, born in the midst of

* Romans x. 14.

Christians ; numbers taught possibly in Christian Schools ; all in daily intercourse with Christian men and women—and to none, to not one of these hundreds, “to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever,”*—had been ever ministered, by Christian love, the saving story of the Cross of Christ ! In this nineteenth century we are verily guilty concerning our brother. We have seen the anguish of his soul. He has besought us ; but—we would not hear.

And in this respect is the Christian ministry an example to the flock of Christ ? A London Rector, with some thousands of Jews within his cure, was recommended a fellow-labourer. “He is specially qualified to deal with the Jews.” “That is no recommendation at all to me,” was the reply ; “I have nothing to do with the Jews.” A pastor, commissioned by Jesus of Nazareth, the Prince and the Saviour, to give repentance to Israel, *nothing to do with the Jews !* A Gentile saved by the Son of the Royal Virgin of Bethlehem, *nothing to do with the Jews !* A Christian, drawing his life and spirituality from the Fishers of Galilee, the Shepherd of Bethlehem, the Herdman of Tekoa, the Priest of Anathoth, the Tent-maker of Tarsus, *nothing to do with the Jews !* An Expounder of James and Peter, of Moses and Isaiah, of Samuel, and all that follow after, *nothing to do with the Jews !*

“The treatment of the Jews,” said a great Jewish writer, Zunz, “is the barometer of national culture.” The Church may adopt the saying, and adapt it to herself—“The treatment of the Jews is the barometer of Christian vitality.” If the constraining love of Christ be there, it must overflow to the nation whom He has never ceased to love. They

* Romans ix. 4, 5.

cannot be the followers of that Son of David, who wept such tears of pity over Zion, who can look with cold indifference upon Israel's utter isolation among the nations. They surely will not possess the devotion of a Paul, the zeal of a Peter, the practical holiness of a James, who regard with apathetic listlessness the farewell injunction of a departing Master—"Begin at Jerusalem."

" So lead me that I may
Thy sovereign will obey.
Make pure my heart to seek Thy truth divine,
When burns my wound, be Thou with healing near,
Answer me, Lord ! for sore distress is mine,
And say unto Thy servant, I am here !
Oh ! would that I might be
A servant unto Thee,
Thou God by all adored :
Then, though by friends out-cast,
Thy hand would hold me fast
And draw me near to Thee, my King and Lord."

—JEHUDA HALEVI.*

* "The Jewish Chronicle," Oct. 5th, 1894.

iv.

JANE PARMINTER'S WILL.

"Cast thy bread upon the waters; for thou shalt find it after many days."

—ECCLES. xi. 1.

For Zion's sake I will not rest,
I will not hold my peace,
Until Jerusalem be blest,
And Judah dwell at ease.

Until her righteousness return
As day-break after night;
The lamp of her salvation burn
With everlasting light.

The Gentiles shall her glory see,
And kings declare her fame;
Appointed unto her shall be
A new and holy name.

The Lord upholds her with His hand,
And claims her for His own;
The diadem of Judah's land,
The glory of His crown.

The watchmen on her walls appear,
And, day and night, proclaim—
“Zion's deliverance is near,
Make mention of her name!”

Go through—go through—prepare the ways,
The gates wide open spread!
The standard of the people raise,
To glorious triumph led.

In every clime, through every land,
Proclaim the joyful word,
“The holy people are at hand,
“Redeemed of the Lord.”

—LEWIS WAY.

JANE PARMINTER'S WILL.

The Oaks of A La Ronde. First efforts in London. The dawn of Missions. John Way's Will. A Devonshire Ride. Lutterworth, Dec., 1814. A Princely Cheque. Lewis Way's Missionary Journeys. Alexander M'Caul. "The Old Paths." The Rabbi's Son. The Jerusalem Bishopric. Alexander the Bishop and Stern the Deacon. A Sunday in Palestine Place Chapel. A Pilgrim from Persia. Wanted!—A Preacher.

ON the 6th of November, 1811, died Jane Parminter,* a woman long since forgotten in the world, though while she lived, "full of good works and alms deeds which she did." She was, moreover, a lover of the Jew. And when she died, it was found she had left directions with reference to a group of oaks growing on her pretty little home of A La Ronde, two miles outside the town of Exmouth, in Devonshire :—"These oaks shall remain standing, and the hand of man shall not be lifted against them till Israel returns and is restored to the Land of Promise." A fantastic bequest, some may think; yet it was dictated in a loving faith. Nor could thousands of gold and silver have effected more than the amazing work which God has been pleased to accomplish through the silent witness of His servant's trees. Startling as it may appear, by far the greater part, if not the entire,

* "The Oaks of A La Ronde. Translated from the German of Professor Franz Delitzsch, by A. F. O. I." Bristol: T. E. Chilcott. A narrative of the deepest interest.

of all the efforts now made in the world to preach Christ to the Jew, may be said to hang upon these seven and twenty words of Jane Parminster's will.

Nearly three years before her death (in the year 1809, on the 15th of February), a few loving Christians in London associated themselves together to relieve the distresses and promote the spiritual welfare of the Jews. For five years they preached Christ to them in the metropolis. They founded schools for their children, and opened an institution for their poor and persecuted. By the pious hands of seamen, merchants, physicians, professors in universities, and pastors of congregations, they dispersed thousands of tracts and leaflets among the Jews of every country in Europe. Last, but best of all, they had printed the Hebrew Bible, as well as a translation of the New Testament into Hebrew—the first ever printed in the world—and circulated them by thousands among the Jews in all quarters of the globe. And now, from Holland and Germany, from Russia and Poland, from Africa and the East, there came to this infant Society urgent and frequent entreaties to send forth preachers to publish good tidings to the Jew. But the labours of five years had well nigh exhausted the Society's funds. She lay crushed under the weight of accumulated debt and difficulty, and seemed far more likely to sink beneath the burden than to enter upon any new undertaking.

Yet the work was God's; and to enable His servants for their more arduous and extended labours, He had been fashioning the necessary instrument which now was only waiting to be perfected through the instrumentality of Jane Parminster's will.

The years that closed the eighteenth, together with those that ushered in the nineteenth century, present a period more pregnant with mighty results to the religious history of the world than any since the Apostles' days. Various influences were at work under God's directing hand. The solemn

appeal of William Wilberforce, in his "Practical View of Christianity," had aroused the nation from her sleep of religious indifference, and was daily summoning new labourers to the service of Christ. "Oh, for more gratitude and love!" is the private record of its saintly author, on the 21st July, 1799. "Heard to-day of a clergyman in the Isle of Wight to whom my book has been blessed. Oh praise, praise!"* And thousands are still repeating that same doxology of love and gratitude who read with delight "The Annals of the Poor," those charming sacred idylls in prose, and remember that their author, Legh Richmond, is "the clergyman in the Isle of Wight," the laborious pastor, the ready speaker, the gifted writer, the true and constant advocate of missions to the Jew. At this time, also, Charles Simeon, the frequent guest of Henry Venn, was carrying his spirit and teaching from the Parsonage at Yelling, to flourish anew in the Halls of Cambridge; and training many a chosen vessel to bear the name of Christ "before the Gentiles and kings and the children of Israel." There sat a Marsden, waiting his call to deliver the Maori in New Zealand; a Thelwall, his to witness to the Jews of Holland; a Martyn, a Thomason, a Corrie, theirs to toil and die beneath the burning suns of India. At this date, moreover, must be fixed the nativity of missionary enterprise in Great Britain. Out of the Baptist prayer-meeting at Kettering,† as well as from the clerical re-union at Rauceby, in Lincolnshire,‡ there had sprung into life societies destined ere long to light up by their presence the dark places of heathenism throughout the world. While the present century was yet unborn, prayer was being made without ceasing of Englishmen at home, for two little bands of their countrymen toiling at opposite ends of the globe.

* Life of William Wilberforce, vol. ii., p. 341. "Memoir of Legh Richmond," by Grimshawe, p. 24.

† October 2nd, 1792. "Story of Carey, Marshman, and Ward," p. 12.

‡ May 6th and 7th, 1795. "Life of Charles Simeon," p. 107. See also "Memoirs of Rev. Josiah Pratt," p. 12.

William Carey and his friends, cast out by the Government of their own country, were busy on the translation of the Bible, under the Danish flag, at Serampore. And far away, in a lovely islet of the Pacific, the first missionaries of the London Missionary Society were manfully battling amid danger, desertion, and death, to win the savages of Tahiti to Christ.*

Amid such influences and surroundings as these, the God of Abraham had marked out those instruments whom He designed to use for the evangelization of the Chosen Race.

A pious clergyman, visiting one day at the house of a physician, overheard a patient under his care soliloquising to himself—"The glory of God, the glory of God! What can it mean?" The speaker was a man in the prime of life, a barrister, of most engaging person and manners, highly cultivated and accomplished. About two years previous to the visit of this clergyman he had been declared the sole heir of a gentleman whose property amounted to several thousand pounds a year. The will in which this bequest was made was remarkable—"I bequeath to Lewis Way, Esq., barrister-at-law, the entire of my personal and landed property, to the glory of God." The testator of this singular bequest, a John Way, was not even remotely connected with the barrister. A few years before this, the latter, enjoying a vacation in the neighbourhood of the old gentleman's residence, had been shown one Sunday morning into the large family pew, occupied at the time only by himself and his daughter, to both of whom he was a perfect stranger. Attracted first by his appearance, and subsequently by the remarkable coincidence of their names, where no discoverable relationship existed, the old gentleman made him his guest. And at the close of his visit, expressing his regret at his departure, he informed his young friend that if it suited his inclination, he would place no obstacle in the way of his making a proposal to his daughter.

* See "The Night of Toil," Chapters i. to xv.

Lewis Way, unprepared for such a confidence, burst into tears, but recovering his composure, warmly thanked his host, at the same time respectfully declining the honour intended for him. Pressed for the reason of his refusal, he assigned a prior engagement. "Why then have you not been married?" was asked: "Want of means," was the reply. Drawing a cheque for £3,000, his host handed it to him, exclaiming, "You are a noble fellow to keep your engagement so faithfully. Settle that upon the lady. Marry her as soon as you can, and then come back and spend part of the honeymoon with us." Lewis Way did so, and then resumed his practice at the bar. Various circumstances occurred to prevent much communication between the two families after this. In a few years the daughter married and died childless, the father did not long survive her.

When his will was opened, and the barrister found to be his heir, the sudden and unexpected acquisition of so much wealth, accompanied by the remarkable addition, "To the glory of God," affected the mind of Lewis Way, and led to his position in the household where his agonizing inquiry was overheard. God's faithful servant lost no time in laying before him the wondrous plan of redemption by Christ, leaving with him a New Testament, with the prayer that God's Holy Spirit would send light into his soul. The interview was blessed. The cloud and darkness rolled away, and Lewis Way returned into the world "a new creature in Christ Jesus." He prepared himself for the ministry, and was admitted into holy orders. And together with himself, consecrated his time, his talents, his fortune, to the service of his Lord.*

This was the instrument God had chosen to revive and establish the mission of the Gospel among His ancient people.

* "An Aged Pilgrim," by Rev. R. Johnston, M.A. Dublin: George Herbert, p. 74. See also "Travels and Adventures of Joseph Wolff," vol. i., p. 127. See also Note B. at end.

In a marvellous manner, at a time of great religious awakening, He had selected a will both to enrich His servant's own soul, and also to equip him for the service that was required. And now more wondrous still, the attention of Lewis Way was to be directed, and his energies aroused for Israel, through the instrumentality of another will, the will of Jane Parminster.

A few weeks after the decease of that lady, Lewis Way, in company with a friend, was riding along the road that skirts the oaks of A La Ronde. His friend related the story of the will. The Jewish subject was new to him, and the more he pondered it, the more it captivated him. From contemplating the future glory of Jacob, he turned to the present humiliation of Jacob's seed, and full of pity, to communicate to Israel the true riches of the Gospel of Christ, became the ruling object of his life.* He associated himself with those zealous Christians who were labouring for the welfare of the Jews. And, when the crisis in their enterprise arrived, he it was who became the human instrument to enable the Society to start afresh on a wider and more prosperous career.

This new era in the Society's history we may date from Lutterworth. Lutterworth—a spot sacred to every Englishman, the cradle of his English Bible, the home of England's true patriot and eloquent preacher, John Wycliffe. In this auspicious spot, one day in December, 1814, was gathered a little company of four, of whom we may say that each represented the several great classes within the communion of the Church of England, who were soon to take up so heartily the cause of Israel. There sat Thomas Babington, of Rothely Temple, a merchant prince, the uncle of Macaulay. There too had come from Stansted Park, his magnificent seat in Hampshire, Lewis Way, bringing with him Charles Simeon, of Cambridge, ardent as himself in love for the Jew; and

* "Oaks of A La Ronde," p. 9. Speech of Rev. W. Marsh, D.D. "Jewish Intelligence," 1840, p. 131.

presiding amongst them was Dr. Ryder, the Dean of Wells, soon to become Bishop of Gloucester, and the first of the Episcopal Bench to give his patronage to the many Church Societies springing up within the land.*

The object of this assembly was to deliberate on the affairs of the Society for Promoting Christianity among the Jews. The task before them was all but hopeless—to fill an empty treasury, to discharge liabilities exceeding £14,000, and to dissolve as gently as might be, a union between Churchmen and Nonconformists, which, in its working hitherto, had been only fraught with disaster. Hopeless, however, as it appeared, it was achieved, and that by the noble munificence of Lewis Way. On the 5th of May following (1815), at the Society's anniversary, he placed in the hands of its President, Sir Thomas Baring, a cheque for £10,000, his own free and princely gift. The remaining £4,000 were subscribed in the room. The amicable retirement of the Dissenters was announced, and henceforward the Society became an exclusively Church of England institution.†

But noble as was the gift, his liberality did not exhaust the benevolence of Lewis Way. If the Church at home were to take up the work in earnest, the state of the Jew abroad must be inquired into and made known. To this task likewise Lewis Way devoted himself. In 1817, at his own sole expense, he undertook a lengthened journey through Holland, Germany, Poland, and Russia, to see, with his own eyes, the

* “Life of Charles Simeon,” p. 402.

† “The gift of £10,000 to the Society was not the effect of any momentary impulse, but an act resolved on two years before he gave the money. I am the individual who refused, in the first instance, to accept the money, and it was not until he showed me by his will that such had been his intention, that I would consent to receive the donation. I wish to tell you, that this £10,000 was given to pay off the debt incurred by the erection of the Episcopal Jews’ Chapel. It was upon the separation of this Society from the Dissenters, and its becoming a Church of England Society, that he gave this sum, and £4,000 more was immediately subscribed in the room by others.”—Speech of Sir Thomas Baring, “Jewish Intelligence,” 1840, p. 148.

condition and need of the Jews upon the Continent, and to leave in Poland an ordained minister of their own race to proclaim the Gospel among his countrymen. He visited St. Petersburg. He had four interviews with Alexander, Emperor of Russia, who became an ardent supporter of Missions to the Jews in his dominions. At Berlin his enthusiasm won over Sir George Rose, the British Envoy, and through him the Crown Prince, afterwards Frederick William III., King of Prussia, to be fast friends of Israel for the remainder of their days. At Aix-la-Chapelle he presented, to the assembled Sovereigns of Europe, a petition for the freedom and toleration of the Jews in their several countries. In short, among every class and in every place he visited, his zeal for Israel provoked many. New Societies started into being. The Edinburgh Society had already dispatched its Missionaries to Russia and to Holland. The American Missionaries, Fisk and King, were on their way from the Boston Society to carry on their work upon the sacred soil of Palestine. Dresden, Leipsic, Berlin, Basle, and many other cities on the Continent, had each its Jews' Society. And even in the far off regions of India and New South Wales, Christians vied with their brethren of Europe in preaching Christ to the Jews. What a legacy of life to Israel had Jane Parminster's Will already become !

Lewis Way returned to tell to his Christian countrymen the story of his travels. What he saw had stirred his own soul ; what he said stirred deeply the hearts of all who heard. An entire race, ignorant of, if not antagonistic to Christ—utterly neglected by His Church. A people despised and derided in town and country ; banned all intercourse with Christians. Shut into miserable ghetti and judenstrasse, like social lepers. Some five or six millions of souls for whom, during eighteen centuries, no single Christian, nor Christian community, had ever thought it worth the while to print or write the New Testament in their mother tongue. Five or

six millions of human beings dwelling in the midst of Christian men and women, Christian pastors and professors whose lives, if not their words—as indeed too frequently happened—dissuaded them from all thought or inclination to look upon the Saviour of their nation.

One April, it was in the year 1820, Mr. Way addressed a crowded meeting at the Rotunda, in the City of Dublin.* Among the audience sat a very youthful, but even then very distinguished, student of Trinity College, Alexander M'Caul. Lewis Way's words were to him as a call from God. He offered himself for the Mission work, and was immediately accepted by the Society. Mr. Way had established at his own Park of Stansted, in Hampshire, a seminary for the training and preparation of Missionary Students. Here the youthful Irishman was received, shortly after to be followed by another of his countrymen, William B. Lewis. And hence, in the course of the two following years, went forth Wolff and Lewis, and Becker and M'Caul, the pioneers of the Society's Missions in Palestine and Poland—the first, if we except the Rev. A. S. Thelwall, at Amsterdam, of that noble band of Missionaries which she has maintained for the last sixty years among the scattered sons of Jacob throughout the world.

We pass over a nine years' history of prosperous toil in Poland and the adjacent countries, aided by the loving counsel and unwearied solicitude of Sir George Rose. We can but name the holy and venerable Jänicke of Berlin, truly a father of Missionaries, to the Jew as well as to the heathen. Nor can we do more for those of "the Apostleship of the Circumcision," who drank in the Missionary spirit beneath his roof; men like Becker, Wendt, Hoff, Wermelskirch, Reichardt, Nicolayson, Bergfeldt, whose praise is in the Churches. We

* April 18, 1820. "Jewish Intelligence," 1864, p. 6.

One still living in 1885 supplies a reminiscence of this day. "I remember being at the Rotunda, when Lewis Way spoke there in the year 1820; and remember his saying, that he was in the habit of reading the Lessons for the day, and always found something suitable; that the verse he found that day was, 'I have much people in this city.'"

return with M'Caul to England. Here, who can tell the effect of his influence upon the Christian world, in common with his friends De Burgh, of Dublin, Dr. Todd, of Trinity College, and S. Roffey Maitland, of Gloucester, in restoring to the Jew his peculiar right in those many prophecies which the Church had so long and so wrongly appropriated to herself? But we pass on to a work in which M'Caul stands alone—the influence of his pen, which is still unceasingly felt among the Jews. The story of “The Old Paths” is worthy to be had in remembrance.

A stormy scene was that which closed the Jewish Sabbath in a room in London, on the evening of the 2nd of January, 1836. A little band of noisy and excited Jews had congregated in that room, then known as Providence Hall, 24, Finsbury. Shouting, stamping, gesticulating, these unwelcome guests laboured, by every means in their power, to drown the voice of a speaker endeavouring to make himself heard from the platform. They succeeded, and the meeting was adjourned. It was the last of a series of discussions that had been held during the two preceding winters, on every Saturday evening, and known as the Aldermanbury Conferences, from the house No. 18, Aldermanbury, where they had hitherto been held. In these debates five or six Jews, on behalf of their brethren, had regularly taken their place upon the platform, opposing as many Christian speakers, among whom were M'Caul, Thelwall, Alexander (afterwards Bishop of Jerusalem), Reichardt, and others.* Taking up the various points in the controversy, they had, in the preceding winter, reached the great distinctive doctrines of the Trinity and the Atonement; and at this point, pressed by the arguments drawn from the Old Testament, as well as by the words of the most eminent and learned Fathers of their people, the

* “The Scattered Nation,” Jan., 1871, p. 20, contains a lively description of several of the speakers, by an eye-witness. See also “Monthly Intelligence” of Jews’ Society, June, 1834, pp. 101 to 104. “Memorial Sketch of Dr. M'Caul,” Rivingtons, p. 9.

Jewish speakers, having in vain protested against the discussion of these topics as a waste of time, withdrew in a body. For a time, but only for a time, the meetings languished, until other Jews took the places of their offended brethren, when the Conferences (at which some 50 or 60 Jews, once 100, attended) proceeded with as great life and vigour as before. Disappointed in the hope that their departure would put an end to these obnoxious discussions, the next effort was the scene of the 2nd of January, in Providence Hall, with the result as narrated.

But as of old, when the spirits of darkness, supposing they had banished Christ and His Gospel from the coasts of Gadara, heard, to their dismay, the command of Jesus, "Go home to thy friends, and tell them how great things the Lord had done for thee, and hath had compassion on thee"—so now, out of the very overthrow of the Conferences was the Lord fashioning a weapon mightier and more far-reaching to make known His Name to the Jews, not of London only, but to the ends of the earth. On the Friday week that followed the uproar in Providence Hall,* there appeared in London the first of a series of sixty short papers, addressed to Jews, and published every Friday morning, and in which the doctrines of modern Judaism were brought to the test of the Old Testament, with a depth of learning, and in a spirit of loving tenderness, such as had never before been manifested. These papers, destined to become so famous, were "The Old Paths" of Dr. M'Caul. In Hebrew, French, German, Italian, Judeo-Polish, as well as in English, among Jews of every class, and in every quarter of the globe, this wonderful book has ever since been working the work of God, opening the eyes of "the remnant according to the election of grace," turning them from darkness to light, and from the power of Satan unto God.

And how real, how endless is this evangelizing! Look

* "Jewish Intelligence," 1836, p. 35.

back, thirty-four years ago now, to a town in that part of Poland that borders on the Prussian frontier. Here, in a room of the Rabbi's house, you may see two boys, not yet fourteen, earnestly, but secretly, poring over a Hebrew book that lies before them. One is the Rabbi's own son ; the other his friend, who has found the book on his father's shelves, and brought it here where they may read it privately and undisturbed, for the book is a proscribed one, though it had captivated them. It is M'Caul's "Old Paths," the Hebrew version. They read on and on, and are convinced. They must become Christians, but to do this they must leave home, and friends, and country. One night, in August 1847, they depart, and shortly after daybreak cross the Prussian frontier. They reach a village, and here the Rabbi's son is arrested and sent back to Poland, where he now lives, a Christian teacher among his people. His friend escapes, travels on, and reaches another town, where he also is seized and brought before a magistrate for travelling without a passport. He declares his desire to become a Christian. The kindly magistrate commissions a policeman to find some Christian clergyman who will undertake to receive and maintain him. One after another refuses, until at length the Missionary's house is reached, and its doors thrown open to him. By that Missionary he was more fully instructed in the truths of Christianity, and brought to baptism. A few years after his father followed him, in the hope of recovering him to the Jewish faith. Under God's blessing, however, he was induced, by the son's persuasion, to examine Christianity for himself, and he too became a Christian. A short time elapsed, they travelled—first the father, then the son—to England, and subsequently to America, and were lost sight of.

In 1873, more than a quarter of a century after these occurrences, a gentleman called at 16, Lincoln's Inn Fields, London, and left a liberal donation, a thank-offering for the blessings he had received through the instrumentality of the

London Society. The young Polish Jew, led to Christ by Dr. M'Caul's book, had become proprietor of an extensive printing establishment in America, and a centre of blessing where he dwelt, surrounded by an affectionate wife and children, and the happy instrument of his parents' conversion to the faith and service of the Redeemer. Here he had united with a few Protestant Germans of those parts in establishing Divine Service and erecting a Christian School, and contributing towards the maintenance of a clergyman. Thus, M'Caul though dead, yet speaketh.*

Lewis Way, too, is gathered to his fathers. His voice is hushed, yet still his work progresses; the blessed ministry of Jane Parminster's Will is ceaseless.†

In 1841, nearly a quarter of a century since first he felt its influences, Frederick William of Prussia sees a long cherished hope accomplished—the establishment of the Protestant Bishopric of St. James, Jerusalem, endowed in great part by his own royal gift of £15,000.

We stand within the walls of the Holy City. It is the Sunday, 14th of July, 1844. Christ Church, Mount Zion, is slowly rising to completion. But in an "upper chamber, where prayer is wont to be made," before the assembled Christian

* "Jewish Intelligence," 1874, p. 54.

† "That lady who, by her will, directed that her trees should not be cut down till Israel was restored, took an unlikely method to do good to Israel. But God blessed it to turn, as they had heard, the energies of Mr. Lewis Way into this channel, who, with the Rev Charles Simeon, was the greatest friend that the Society ever had. And now, that day, different individuals had offered a tribute to his memory. They had not, indeed, made great lamentation over him, as once good men did over Stephen. No, if there was any sadness, it was the calm and not the gloom of sadness that was in their recollection of Lewis Way. God led him by a way that he knew not. He took him away by night, and not by day. What if sore discord mingled in the music of his noble soul, the pulses of his ardent spirit beat too quick for even harmony. But when God took him, he awoke up only to heavenly calm and peace. He listened, and 'the sound that he heard was the Seraphims' Song.' He was suddenly in green pastures, and by the still waters. And here he had to trust God, that blessed is he that blesseth Israel."—Speech of Rev. H. V. Elliott, "Jewish Intelligence," 1840, p. 139. Lewis Way died January 23rd, 1840, æt. 67.

congregation, Gentiles and Proselytes, a Hebrew-Christian Bishop lays his hands on a Hebrew-Christian disciple, and solemnly sets him apart to the sacred office of Deacon in the Church of England. The Bishop is the Right Reverend Michael Solomon Alexander, the first Hebrew-Christian Bishop of Jerusalem since the days of St. James. The Deacon is the youthful proselyte, Henry Stern, then at the outset of his missionary career and manifold toils and sufferings for his "brethren, his kinsmen according to the flesh."* Who is there that has not followed with deepest interest the footsteps of this greatest of living missionaries, his loving labours among his own nation in Persia, his perilous journey into Arabia Felix, his years of horrible captivity in the heart of Abyssinia? But these are past. Let us turn to the days of harvest and ingathering, and contemplate with the returned missionary some "fruits gathered from many fields."

We enter the Society's Chapel in Palestine Place, London. Here only in all the world, and in Christ Church, Mount Zion, is Divine Service performed alternately in Hebrew and in English. Above us is the Society's affectionate tribute to the memory of that same Lewis Way who prayed, on the founding of this very Chapel nearly seventy years ago, that "the Treasurer of the Society might be the Treasurer of the universe, and her Secretaries the correspondents of the world." It is Sunday afternoon, the 10th of October, 1875. Eight Jews and Jewesses, adults, stand around the font to be admitted by their brother, who has entered before them, into the fold of Christ. In the story of their lives, we read the epitome of the Society's work. They are gathered from many lands; from places far asunder—one from Berlin, another from Lemberg, a third from Jerusalem. The same, and yet varied, is the manner of their awakening. The Society's missionaries being in every case the human instrument; though with one, a passing

* "Jewish Intelligence," 1844, p. 343.

word it may be ; with another, a lengthened intercourse or some kindly Christian aid. The very mention of their homes, moreover, calls up the names of proselytes in Christ before them, whose faithful walk and consistent life give earnest of the truth and sincerity of the profession of the newly-baptized. A Cassel in Berlin, a Brühl in Lemberg, or a Friedländer in Jerusalem, is the Andrew "finding his own brother;" the Philip urging Nathanael, "We have found Him of whom Moses in the law and the Prophets did write—Jesus of Nazareth, the Son of Joseph."*

Later still, and the same missionary hears tidings of fruit matured in fields which the labourers have long since deserted. A stranger enters his study. His speech is Persian. He comes from that distant region in the neighbourhood of Isfahan where the peasantry still point out the tomb of Esther and Mordecai. He is a Jew, but not a Christian. And he tells of a wondrous movement among his people there, a mysterious apostasy from the faith and traditions of their forefathers. Forty leading families of his people have embraced the religion of Jesus. The ministry of a Nazarene Teacher, thirty years ago ; but more powerful still, the silent witness of the precious books he left behind him, have wrought the change. The Christian missionary was Henry Stern himself ; his all-powerful weapon, the Hebrew New Testament, he there dispersed among the Jews.†

Thus farther and wider, Jane Parminster, flows the healing efficacy of thy Will. And still its expanding current shall continue to roll onward till time shall be no more. Thy oaks that still bear silent testimony upon the downs of Devon may bow before the fury of the tempest, or perish through the gradual decay of years. But while eternity shall last, thou hast a monument of Living Stones, in value price-

* "Jewish Intelligence," 1875, p. 303.

† "Jewish Intelligence," 1879, p. 196.

less, in number beyond count, founded immovably upon the Rock of Ages. Thou knewest nothing of its greatness; the thought of it never entered thy imagination. The love of Christ alone constrained thee: "Done unto my brethren; done unto Me." Done unto Israel; done unto Christ. Good and faithful servant, thou hast indeed entered into the joy of thy Lord.

And, reader, there is room for thy work still. Yea, there is a sore and pressing need for it. Whether it be little or much that you can do, the Lord has need of it; the Lord asks it. Have you despised this work? Has your neglect hitherto done no harm, think you? For want of your shilling, that weary child of Abraham, captive to sin, has been sent away in sadness without the longed for Bible to set him free. For want of your yearly contribution, the messenger of good tidings has not been sent to this or that dark corner of the earth, or being sent, has been again withdrawn because you failed in your duty.

Pastors, Christian Pastors, who are charged to feed the flock of God, and to teach them the commandments of Christ, are there any of you who have hitherto passed over this necessity of the Jew? Consider. For want of your example, for want of your warning, for want of your sermon, your people are asleep. They know nothing of the Jew. They have no care for his soul. They do nothing for his salvation. Are you satisfied to be responsible for this ignorance and neglect? Shall not Christ visit for these things?

Oh! be up and doing. Speak, give, pray. The voice may be low, the gift small, the prayer feeble. Let it but be in faith, and the God who has so abundantly owned Jane Parminster's Will shall likewise crown your effort, however weak, with blessings unmeasured and without end.

v.

HENRY AARON STERN.

A Missionary Memoir.

“They that be the teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever, and ever.”

—DANIEL xii. 3.

“ *Christian* saw the Picture of a very grave Person hang up against the wall ; and this was the fashion of it. It had eyes lifted up to Heaven, the best of Books in his hand, the Law of Truth was written upon his lips, the World was behind his back. It stood as if it pleaded with men, and a Crown of Gold did hang over his head.”

—BUNYAN.

HENRY AARON STERN.

1. Persia.

Near Baghdad. H. A. Stern's Call. A Synagogue Cherem. Memories of Wolff. Hamadan. A Second Tour. Isfahan occupied. Cruise of *The Clive*. At the Tomb of H. Martyn. The Rabbi of Balfroosh. Close of the Mission. After many days.

IT is the month of October, 1844. A *cafilah* or caravan of some four hundred and fifty camels is seen approaching Baghdad, the ancient city of the Caliphs, the home of the renowned Haroun al Raschid. Our attention is caught by a little group of foreigners distinguished alike in features and attire from the motley crowd of Orientals who surround them. And prominent in this group is the figure of an English gentlewoman, delicate and refined, and bearing in her wan and worn features unmistakable traces of the wearisome fatigues of the way. For not to her nor to her companions has this pilgrimage been an excursion of pleasure. It is a mission of mercy and of love upon which they are bound. For this, night after night have these travellers made the cold ground their bed, their only roof the azure canopy of heaven. For this, they have relinquished sleep long before the dawn, and begun on horse or camel their weary twelve or fifteen hours' journey, day after day in succession. Bad bread, worse water, and wine converted into vinegar by the heat, was the poor sustenance on the way ; save when some wander-

ing Arabs crossing the path of the caravan supplied them with the luxury of a sheep, not too often enjoyed in the solitudes of that region.

And who is the tender and delicately-brought up woman who has braved all these hardships of the desert at the call of Christ and duty? Not many years before, she was dwelling a child in the home of her Jewish parents in London. There from the lips of a Christian nurse she and her sister had heard how bright and peaceful can be the last hours on earth of the true follower of Jesus. The fatal illness of their father, and the refusal of their rabbies to inform him of his approaching end lest he, albeit a righteous Jew, should be terrified, soon after impressed the sisters' hearts with the immense difference between the death-bed of the Jew and the believer in Jesus. At a book-stall not far from their home in Kilburn these daughters of Abraham secretly procured a New Testament. They read and believed. And with one, if not with both, it became henceforth the ruling desire of her life to bring sinners to the knowledge of the Saviour. By-and-by united to one like-minded with herself, a student in the Hebrew Missionary College, Palestine Place, the Rev. Murray and Mrs. Vicars now found themselves within sight of that ancient city of the East where they were to hold forth the Word of life to the long forgotten and neglected children of her people.*

And with them were journeying on the same exalted errand two others of the seed of Abraham. One, the Rev. P. H. Sternschuss, a dear son in the faith of that tried servant of Christ, the Rev. J. Nicolayson, already for nearly a quarter of a century the untiring Apostle of the Jews in the Holy City. Baptized by him in Jerusalem, Sternschuss had afterwards been trained in London in the Hebrew College, and was now joined with these brethren on their mission, having in the previous summer (1844) been ordained and priested in the Holy City, by Bishop Solomon Alexander, the gentle successor

* Letters in "The Record," May 29, 1885.

in kindred and office of Jerusalem's first Bishop, James the Lord's brother.

It is, however, his younger companion, whose life-work demands our attention. Born at Reichenbach in Germany, April, 1822,* and educated for the medical profession in Frankfort, the city of the Rothschilds, HENRY AARON STERN had been led by many strange ways through the providence of Israel's Shepherd to the great town of Liverpool. There from the lips of a true son of Abraham, the late J. G. Lazarus, he heard the truth as it is in Jesus, and learned its power in the excellent Institution established under the superintendence of that man of God for the benefit of the Jew. Perhaps it was the memory of this veritable Bethel and its blessing to himself that stamped for ever upon the heart of Stern the vital necessity of such institutions in the evangelization of Israel.† He soon however proceeded to London, where he entered the Jewish Operative Institution.‡ Here his mental ability and eminent qualifications for the missionary work soon attracted the attention of the authorities of the Society for Promoting Christianity among the Jews. And in company with his friends Vicars and Sternschuss he passed through the Hebrew Missionary College, and was at length designated with them to the work of founding this new mission among the Jews of Mesopotamia and Assyria, Jan. 9th, 1844.

It was a land rich in memories of his ancestors. There flows Euphrates still, whose willows in by-gone centuries carried

* Mr. Isaacs gives 1820 as the year of Dr. Stern's birth. The date above is that of a MS. Memoir supplied to me by Dr. Stern himself. His ordination, 14th July, 1844, rather confirms the earlier date.

† This sojourn in Liverpool is passed over by Mr. Isaacs. I give it, however, on the authority of the late Mr. Sallater, an early companion of Stern's, borne out also by the testimony of my valued friend, Mr. Robert Collins, Lay Secretary of the Jews' Society, Dublin, himself a personal and intimate friend of many of the early Jewish Missionaries, Wolff, Alexander, Kronheim, Pauli, Margoliouth, &c.

‡ Baptized, March 15th, 1840.

the silent harps of the captive nation. And there still dwells the nation, vigorous, though yet in exile, while the glory of her oppressor is for ever gone. And nigh at hand is Nineveh, where Jonah preached, and Elkosh, where Nahum lived, and Ur, whence Abraham removed. Here too is Karkook, which they tell you holds the bones of Daniel; and Hillah, with its sepulchre of Ezekiel. And far away across the Tigris amid the hills and snows of Persia reposes the Tomb of Esther and Mordecai beneath the walls of Hamadan. But in all this region, once eloquent with the spokesmen of God, the voice of God is hushed. Where the Apostle of the circumcision once penned his consolations for the dispersed Jews of Asia Minor there hangs a veil of blackest night, from out of which many thousands of the race are crying for the light.

To an incident apparently trifling and dating many years back we may trace the origin of this missionary expedition. It was in Malta, in the year 1830 that Joseph Wolff—truly designated the pioneer missionary to the Jews—was discussing the subject of his travels with a prudent and pious friend. Wolff had set his heart upon a journey to Timbuctoo. “If you go there,” remonstrated his friend, “you will dwindle away into a simple traveller, and you ought to maintain your missionary character. Look at this map. Here is the road to Bokhara and Afghanistan, where you will find not only Jews, but traces of the lost tribes of Israel.” “To Bokhara I will go!” shouted Wolff, and wrote off at once his reply to his Committee’s summons to return to London: “I will come back to London *via* Bokhara, Afghanistan, and Calcutta.”* Thus began those travels which disclosed to Western Christians the oppressed and neglected tribes of Israel in the East; and left their indelible impress upon the entire missionary career of Henry Stern.

And now on the 19th of October, 1844, he and his companions entered the scene of their future labours charged with

* “Wolff’s Travels,” i. p. 439.

their message of peace not alone to the 16,000 Jews of Baghdad—the wealthiest and most influential body in the city, but to the myriads of the people scattered as far as the foot could follow or the voice could reach.

The story of a mission's early days is very much the story of the Apostles' doings as narrated in Holy Writ. Calls from brethren curious to know the motives of a stranger's advent ; visits in return to houses, khans, bazaars ; now to a Beth-hamedrash or School of the Talmud ; now to a synagogue where they hear an invitation given eighteen centuries ago to their predecessors, "Brethren, if ye have any word of exhortation for the people, say on."* Books are eagerly sought, and as gladly sold or given—the precious Word of life or some silent expositors of the Faith as it is in Jesus. And then appears, perhaps, like Nicodemus, "by night," some anxious, perturbed inquirer into whose soul the light has gleamed with its appalling revelation of darkness and ruin. And soon Satan awakes and bestirs his instruments to drive Jesus from out of the coasts.

The occasion was not long in arising in Baghdad, when the Jews, as did their ancestors in Jerusalem, agreed that if any man did confess that Jesus was the Christ, he should be put out of the Synagogue.† "We excommunicate" they proclaimed, "anathematize and execrate every one who shall go to and enter the house of the heretics and schismatics above-mentioned, whether great or little, whether man or woman ; cursed be he by day, and cursed be he by night ; cursed be he in his lying down, and cursed be he in his rising up ; cursed be he in his walking, and cursed be he in his sitting ; cursed be he in his going out, and cursed be he in his coming in. God will refuse to forgive him. And the whole curse written in the book of the law shall cleave to him ; and God shall blot out his name from under heaven. He is separated

* Acts xiii. 15.

† John ix. 22.

and divided from the congregation of Israel, and all the curses of the law shall rest upon his head.”*

But the door was only closed in Baghdad that it might be open in the distant hills in Persia. Early in 1845 a number of Persian Jews had called upon the missionaries for Bibles to send to their countrymen. They still retained a fond recollection of the words of Wolff spoken to them years before. “Ye shall keep my Sabbaths, and reverence my Sanctuary: I am the Lord”†—his text when he preached in their Synagogue at Hamadan was not yet forgotten. But very sad was their mournful description of the state of their people in the country of the Shah. Poor, oppressed, extremely ignorant, “they would gladly receive instruction in a religion which would raise them from their present moral and religious degradation.”‡

To Hamadan accordingly Stern and his brother missionary, Sternschuss, bent their steps. In fifteen days they came to Kermanshah and there found a hearty welcome for themselves and their word from the few impoverished Jews of the place. Then on, five days’ journey further, past the famous Rock of Behistoun, from whose inscriptions eight years before, in 1837, Sir Henry Rawlinson, then a young officer in the East India Company’s Service, was extracting the great alphabet of the old Chaldaean world.§ Then on to Hamadan, the ancient Ecbatana, where they found their unhappy brethren going about with their heads bowed down, their countenances pale and emaciated, a cringing, slavish demeanour, the badge of oppression, branding them all.|| But all the more eagerly they welcomed the disciples to their Synagogues and to their homes, and received with gladness the Bibles, Testaments, Portions, and Tracts which had been borne over land and sea.

* “Jewish Intelligence,” 1846, p. 361.

† Lev. xix. 30.

‡ “Jewish Intelligence,” 1845, p. 152.

§ Bishop of Ossory, “Ancient Monuments,” p. 17.

|| “Jewish Intelligence,” 1845, p. 413.

so many thousands of miles, and at such cost and risk, to make them wise unto salvation in Christ Jesus.

A second and more extended journey was made in November of the same year, 1845. The Missionaries dropped down the Tigris to Bussorah, and thence to Bushire, on the eastern shore of the Persian Gulf. From this they entered Persia due east of Shiraz. Then northward to Isfahan. Again, north-east through Kashan and Koom they came to Tehran, on the southern border of the Caspian Sea, on March 27, 1846. Still north, but now turning to the west they reached Tabreez, whence they returned by a south-westerly route to Baghdad, having accomplished in six months a tour through the length and breadth of Persia. "It is impossible," says the Report which reviews this journey, "to read the journals of your Missionaries without being impressed with the urgent need that we should use every exertion in our power to preach Christ to the numerous Jews who live in Persia."* And accordingly the brethren were directed to take up their abode at Isfahan, leaving Mr. and Mrs. Murray Vicars at Baghdad.

It was a period of great peril. The death of Mahomd I Dowlah, a wise and determined ruler, let loose a lawless anarchy among the turbulent peoples of the district, which was made use of by the Missionaries of the Church of Rome to impede the progress of the Gospel, and to endanger the lives of those who published it. For twelve months Stern and Sternschuss literally carried their lives in their hands daily. But these brave men never flinched. In the face of all peril and opposition they remained at their posts teaching and preaching the Word of Christ. Nor was their labour unrewarded. Day by day their home at Julfa received its stream of Jewish visitors, mostly Mullahs or Rabbies, in whom the Spirit of God had awakened the most earnest

* "Jewish Intelligence," 1847, p. 228.

aspirations after the Truth. And there too might be seen strangers from far-off Meshed on the confines of Afghanistan, or from Yezd in the south centre of Persia, who had already in their distant homes read the message of the Gospel, and had come with their doubts and difficulties concerning it. "Where did you get this book?" "The Jews of Isfahan sent it to me," was asked and answered. It was no isolated case. To the most distant regions of Persia, to the wilds of Kurdistan, and to the deserts of Khorasan and Turkistan, by the hands of Arab, Persian, and Kurdish Jews, this Gospel of Christ has been borne far and wide in the Hebrew, Syriac, Arabic, Persian, Turkish and Armenian tongues.

But the dangers of Isfahan became too great for the lonely Missionaries, and the hospitable home of the H. E. I. Company's Resident at Bushire, the pious Major Hennell, was opened to receive them. Another door to fresh work. Stern's thoughts had long been turned towards the remnant of his people scattered through the islands of the Persian Gulf, and along the opposite coasts of Arabia. The kindly invitation of Commodore Hawkins to accompany him in a cruise on board his ship, the *Clive*, gave the long-desired opportunity.*

For one month, in numberless places and among every variety of nation and creed, the voice of Christ's messenger was heard proclaiming the good news. Among Jews who had never heard of either message or messenger, unless to some the rumour might have come of one who was "a troubler of Israel;" before Arab Sheikhs who implored the gift of Tora and Angeel, *i.e.*, the Old and New Testaments; to savage Wahabees who knew "that the Ingrees had large ships, big guns, and good soldiers, but who never thought they had any religion, or believed in such a good book" as the Angeel was described to be; or to careless or ungodly

* "Jewish Intelligence," 1848, p. 255.

sailors, whose grateful tears proclaimed God's goodness in sending the herald of His love amongst them.

Far away among the mountains that guard the southern shores of the Black Sea, hard by the picturesque though pestilential town of Tocat, fringed with its shady groves of blossoming fruit trees and vineyards bright with the tender shoots of early spring, a traveller lingers beside a lonely grave. It is the last resting place of the devoted Henry Martyn, the pioneer evangelist of Persia, the spot where his sorrowful and solitary journeyings were ended on the 16th of October, 1812. And here thirty-seven years later, on the 23rd April, 1849, Henry Stern, a Hebrew evangelist to the Hebrews of Persia, homeward bound and invalided, paused in his journey at this saintly shrine.

He had just accomplished another expedition—this time alone, up the Tigris to Mosul, the ancient Nineveh, hardly yet composed again to sleep after the exciting researches of an Oppert and a Layard. Then on by the rocky fortress of Amadieh into the mountains of Kurdistan, and along the precipitous sides of Jebel Judi—the resting-place of the Ark, if we believe both Jews and Moslems who dwell there. The Missionary incidents not more varied or striking than those of St. Paul in the adjacent countries on the west where he had itinerated in his day. Here a little congregation of Jews, assembled to keep the solemn Day of Atonement, received with grateful joy the Missionary's gift of Gospels. Further on over three hundred eager listeners packed the Synagogue and then waited to discuss with the preacher the wondrous truths he had proclaimed. In a third place *Gospels* and *Old Paths* were already before him. "Our friends in Baghdad sent them." Jews themselves too, the unwitting heralds of salvation. Here again the Rabbi of Amadieh sorrowfully unrolled the scrolls of the Synagogue, and bewailed the merciless cruelties recently exercised upon his people.—

"Men and brethren what shall we do?" cried the startled bystanders as their Christian brethren traced all their sufferings to the sins denounced by Moses in Deuteronomy, upon his people.*

But the hardships and exposure were too great even for the hardy frame of Stern. Bad food; nights on the cold stubble, or the open terrace of a peasant's cottage; daily fatigue and travel brought on a fever, in which his life hung in the balance for five weeks in the Consul's house at Mosul—tenderly nursed by Mr. and Mrs. Christian Rassam. And here at Tocat, Stern is on his way to rest.

And now we are to change the waste of the desert, the rocky fastness of the mountain, the perils of floods, of precipices, of robbers, for the close and stifling streets of the city of Constantine. In the interval Stern had received Priest's Orders from the Bishop of London, had married and, accompanied by his wife, returned to his station in Baghdad, where all his fortitude was needed. Sternschuss had quitted the East for England utterly broken down in health. So too had poor Murray Vicars, but only to reach Marseilles where he sank beneath the heavy burden he had borne so long, and fell asleep in Jesus, 17th of August, 1850. A widow and alone, his young Hebrew wife proceeded to her Mission in her native land, there to become "the well-known foundress of the Albion-Hill Penitents' Home, Brighton," where her strong Christian faith and boundless charity enabled her to do a blessed work.†

Left thus alone Stern felt intensely the immense responsibility of his mission. His solemn appeal for help, which he addressed to the Committee of the London Society, eloquent in its simple pathos, at once reveals the character of the man and the desperate urgency of the opportunity:—

* "Jewish Intelligence," 1849, pp. 112-120.

† "Jewish Intelligence," 1885, p. 120.

"There are whole regions in this country where the Gospel sound never reached the ear. In these neglected districts there are thousands of Jews (as I hear from good authority), who in their deserts and regions of death, where even the shadow of a cooling cloud does not shelter the weary wanderer, have from time immemorial been neglected and forgotten by Christendom. Shall then in these days of activity and enterprise, the parched plains of Arabia continue to stand as irrefragable monuments and appalling witnesses of the unfaithfulness of the Church of Christ? These scattered exiles, in their frightful solitudes, wait for His law, and how shall they hear without a preacher; and how shall they preach except they be sent? Let the Committee consider the vast unexplored field of missionary effort, which extends from the Arabian to the Persian Gulf, and they will find that it well merits their attention. I have long (without any of that enthusiasm which romance inspires), longed to visit those countries, but have hitherto been prevented. I would therefore entreat the Committee to send an efficient assistant, one who feels the Truth and longs to make it known, one possessed both of zeal and learning, and I shall then be able, in dependence on the support and protection of Jehovah, to leave this place for a time to visit those countries."*

The records of the last missionary journey to Persia, in 1851, disclose to some extent the result of the missionaries' eight years' apostolate. "You think," said some, "that we are ignorant men and indifferent to your message; but believe us this is not the case. We all here long for the advent of Messiah; and oh! if Jesus is the true Christ, do Thou, O Lord, revive our drooping spirits by revealing this now faintly understood truth to our dull and heavy minds."† Very pertinent, now as then, was the question of a perplexed Rabbi in Balfroosh, who had been studying the Gospel,

* "Jewish Intelligence," 1850, p. 403.

† "Jewish Intelligence," 1852, p. 324.

“Why, since the Gospel commanded that Christ should be preached among all nations, have we Jews been so long neglected by the followers of Jesus?” In Cashan he found a small band of twelve Jews, including several Rabbies, who since his last visit regularly assembled twice a week, in spite of insults and opposition, to read the Old and New Testaments. Here too, to Parsees as well as to Jews the word was preached. Waiting for hours till these visitors should depart, a poor Jew, when their conversation was over, near midnight implored a copy of the New Testament. But the books were all packed, and “By the life of Mohammed and the beard of Ali,” swore the angry muleteer; “no, not if the cases were Korans and the Jew about to turn Moslem, will I be disturbed at midnight and untie the loads.”* But the patient Missionary could not resist the piteous entreaty. With his own hands he untied the case and gave out the coveted Gospel. The Bible beggar fell at his feet covering them with kisses; and then clasping his treasure in fond affection to his breast he walked out into the night rejoicing. We cherish as witnesses to the truth of God the precious trophies of Nineveh and Babylon. And yet they are but lifeless tablets which give forth their voices. These however are Jerusalem’s lively stones, undying relics of an imperishable past, indisputable pledges of a yet more glorious future.

And now, while Stern is making his way to Constantinople, let us glance for one moment into the future to see what came of his toil in Persia. The help for which he called was sent. The helpers had come and gone. The missionaries, Brühl and Eppstein, entered upon his labours, treading faithfully and zealously in his footsteps. But with its novelty the interest of disciples at home in the mission began to wane. It was a land that was very far off; it was a people not easy to be impressed; above all, it was a tax very grievous to bear. Nearer and less costly missions were more to the taste of

* “Jewish Intelligence,” 1852, p. 319.

English Christians. The mission in Persia was doomed ; and ere the year 1866 was ended, her Jews—the sorrowing, down-trodden, oppressed brethren of our Lord—appeared to pass for ever from the memory of His Church.

Thirteen years rolled by, when a Rabbi from Hebron arrived at Hamadan to solicit alms for the poorer Jews in Palestine. He visited the most influential members of the community, and was not a little startled to find them discarding the authority of the Jewish Talmud, and yet more to hear them appeal with reverence to the writings of the New Testament. Hezekiel Chayim, a great man among his people, had begun to reflect upon the mournful condition of his race. Some Mahommedan friends had urged this as an indisputable proof of the inferiority of the Jewish to the Moslem faith. Could God be righteous if He so forsook His own ? But Hezekiel went a step further. If this be so, must not the Angeel be better than either Koran or Talmud ? Are not the followers of the Nazarene the favoured of heaven in all quarters of the earth ? And Hezekiel began to long for the Angeel. It came to his mind that in years gone by the Nazarene missionaries had much intercourse with a certain Chacham Eliyahu. Could the Christian books be still reposing on the Chacham's shelves ? He would try. There treasured up he found the *Hebrew Bible*, 1843 ; Dr. M'Caul's "*Old Paths*," 1852 ; his tract on Isaiah liii., 1851 ; *Proofs that the Messiah, the Son of David, is also the Son of God*, 1858 ; Dr. Biesenthal's *Commentary on the Romans*, 1853 ; and many another of the London Society's publications, all in Hebrew. He read and he prayed. The longed-for light entered the dark chambers of his heart, and Hezekiel embraced and boldly confessed his Saviour, Jesus. Other inquirers were joined with him, and he and they stirred up the minds of many more ; and these all preached to the Rabbi from Hebron that Jesus is the Christ.*

* "Jewish Intelligence," 1882, p. 18.

The word was not lost. He returned to tell the strange intelligence upon the plains of Mamre, where one among the many who heard bore witness of him as one "not far from the kingdom of God."*

And soon the tidings spread to England. Though the Jew of Persia had been forgotten and neglected, there were not wanting some to care for the soul of the Mahommedan. The Rev. Robert Bruce, a brave and resolute soldier of the cross, had planted its standard in Isfahan. To him these fruits of Stern's long-forgotten sowing were soon made apparent, and he raised in England the cry of help for Israel in Persia. Alas ! it is a cry still waiting the answer Christian England ought to give. The fitful efforts of a single missionary's labour now and again is all that has yet been done, and the missionary has again departed. Thus, though God has not forgotten to be gracious to His people, though He has wondrously testified to the sowing of His servant Stern, though the harvest bends with its loaded ears—the labourers are not yet found who are destined to gather in its golden sheaves.

* "Tidings from Zion," 1882, p. 73.

2. Arabia.

Sebastopol. The Karaites. A Letter to the Jews. The Angel in Sanaa. In Perils of Robbers. By the Grace of God.

IT was early in 1853 that failing health compelled a transfer of Stern's labours to Constantinople, whither he removed with his wife and child.

In the district of Harkieu, and opposite to the Mission premises, was settled a little colony of Jews, which was not long in arousing his solicitude. They were Karaites, sometimes designated the Protestants of Judaism, who rejected the Talmud and all oral tradition, submitting themselves only to the Written Law, occasionally with such extreme literalness as to provoke a smile. As, for example, when the worshippers descended some ten or twelve steps into their sunken but tidy little synagogue; because the Psalmist had sung—" *Out of the depths* have I cried unto Thee."* But they were distinguished from all the Jews of Constantinople by their neatness,

* "Jewish Intelligence," 1853, p. 392.

"At the time of the conversion of the Khazars [the 7th century] a Jewish sect known under the name of the Karaites, and which rejected the Talmud, began to acquire influence in Palestine and became distributed far and wide, more especially throughout the Crimea. Even at the present day there exist in Southern Russia several thousands of Karaites, who have possessed important privileges since the time of Catherine the Great; they live quite isolated from the rest of the Israelites, to whom, by the way, it is forbidden to become converts to Karaïtism: but these 3000 or 4000 Karaites the Russian Government does not even consider as Jews."—"The Russian Jews." By L. Errera. London, 1894.

order, decency and truthfulness. Intercourse with these prepared Stern to avail himself gladly of an opportunity, presented to him on the proclamation of peace between Russia and England, of visiting their rocky home in the Crimea, the Karaite fortress of Tchoufut Kaleh.

In the end of April, 1856, he landed at Sebastopol with a goodly supply of Hebrew Bibles and Testaments; and, while Duncan Matheson and many another zealous soldier of the Cross were busy distributing the precious Word among the rapidly dispersing Russians, Germans, French, Turks, and Tartars, Stern, accompanied by Dr. and Lady Alicia Blackwood, started to dispose of it to the Jews.* They crossed the Tchernaya and traversing the bleak and barren country beyond, reached before evening the town of Baktschi Serai. The next night Stern was the guest of Chacham Salomon Beyin, the Chief Rabbi of the Karaites, with whom he conversed till midnight upon the great mysteries of redemption. "My firm conviction," declared Salomon, "is that the Messiah must be a Divine Being, and in all probability Jesus of Nazareth is that Divine Being."†

The 4th May, 1856, was a memorable day in the life of Stern. At early dawn he found himself in the Synagogue of Simpheropol, the capital of the Crimea, unfolding to a wondering audience of Jews the vast difference between the religion of Jesus, as contained in His Gospel, and the idolatry of the Greek and Roman Churches. And surely there was a cause. Outside in the public street stood four boys and two adults holding pictures and crucifixes in the air, before which the superstitious multitude reverentially bowed and crossed themselves. Fifty tracts, five New Testaments, and six Pentateuchs—all in fact that the Missionary carried about him were gladly purchased and borne away. Mid-day was

* "Jewish Intelligence," 1856, p. 256.

† "Jewish Intelligence," 1856, p. 260.

occupied in visiting the Karaites of Simpheropol, to whom were distributed the remainder of the precious Gospels.

Two hundred tracts, forty Gospels, and ten Liturgies were thus left to do their sure though silent work on this historic soil. A small number to enlighten over ten thousand Jews. But from then till now they have been the sole evangelists of the Crimean Jew. There is a great work to do, and very little needed—so Stern thought—that it might be done. “The qualifications to fit the Missionary for his post compared with our stations in the East are very limited; a knowledge of the German, a good acquaintance with the Hebrew, and a little smattering of French, together with the Tartar and Turkish language, would enable him to enter with diligence upon his noble task.”* *Only* so much, yet because it is so much, we must seek the man so furnished among the Jews themselves; one filled with the love of Christ, taught by His Spirit, and specially trained and nurtured by His Church for the high and holy office; one like the writer of these words, the Stern who in one day corresponded with Jews in eleven different languages.

But while we wait for the herald, the famine is still in the land, “not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.”† Eighteen years after, in a town not far from these scenes, an Irish clergyman, travelling for his health, found a crowd of eager men pressing round the window of an insignificant shop. Entering to ask the reason of the concourse he discovered an Englishman and his wife, voluntary exiles in this rough land of strangers, only that they might be privileged, as agents of the British and Foreign Bible Society, to scatter far and wide the seed of life. And these were Jews who crowded round the door. A Letter to the Jews, in their own loved tongue, was exposed to their astonished gaze. In the three weeks preceding they had bought and borne away to distant homes the agent’s whole

* “*Jewish Intelligence*,” 1856, p. 263.

† Amos viii. 11.

stock of this absorbing Letter—six hundred copies of the Epistle to the Hebrews, in the sacred language !

We have hardly seen Stern depart from the stronghold of the Karaites before we are called to follow him into the heart of Arabia Felix. Ten weary days' journey from Hodeida, on the coast of the Red Sea, through a desolate region of bare and burning rocks, brings the traveller suddenly upon one of the most ancient cities of the province, beautiful with palaces and gardens, tapering minarets and glittering cupolas—Sanaa, the capital of Yemen. We turn to a house in the Jewish quarter. The room serves as study, dormitory, sitting-room for the Rabbi who owns it. It is a hot evening in September (1856), but nevertheless the chamber is packed with eager faces, every eye directed to one figure, apparently that of a Mahomedan Dervish who reclines at the farther end. He is our friend Stern. Disguised beyond the possibility of recognition by his closest friend, he has travelled hither barefoot over flinty rock and piercing thorn to speak words of peace and hope to these down-trodden and forlorn tribes of Jacob. Only to-day has he reached their town. Yet jaded, foot-sore, bleeding as he is, he must at once deliver the *Angeel* or Gospel of his divine Master. It is wanted. Not a sound disturbs the almost breathless quiet. The half-naked throng (for the stifling heat has compelled all to cast off the talith or upper garment) bend their sorrowful gaze upon this loving courageous brother of the *Noyrim*, and as they drink in with eye and ear the story of the love divine, his heart overflows with gratitude, and the pain and danger and weariness of the way are all forgotten.*

For years this had been the dream of Stern's life. On his cruise in the Persian Gulf he had even made the attempt, a fruitless one, to penetrate Arabia from the east. And now, wife and children all consigned to a tender Father's care,

* Stern's Journal, "Jewish Intelligence," 1857, p. 110.

heedless of his health or even life itself, by the loving protection of that Father, he at last realized a sorrow which only the Gospel he had brought could heal. What the sorrow of the Jew of Sanaa is, let his own touching words reveal :—
“Poverty, despair, and prostrating want are his unhappy lot; and as if the misery of years had silenced the blessings of hope, he is resigned and contented if by the sweat of his brow he can eke out the means to satisfy the wants of a weary life. In the market, in the khan, in the streets, wherever one wanders, the haggard, wan, and care-worn Jew is the most pitiable object. You look in his face, and you read in the knitted brow the wrestlings of a wounded and aching heart—you observe his walk, and you see in his creeping steps the agonizing fears which pervade his scathed and shattered frame; even his squalid rags, unturbaned head, and daggerless belt, all these mark the despised and trodden-down Jew.”

But now the precious books which were to live when the Missionary was departed—to speak and teach and comfort when his voice was no longer heard, had arrived. These sold and distributed, the object of his mission was accomplished. Already his presence had been a cause of injury even to those Moslems who had protected him, one of whom, a Mahomedan merchant, had been outrageously beaten and maltreated in the public market-place. The Missionary must go.

The time of distribution accordingly was fixed. It was ever a rule with Stern to sell, not give the Word of God. The price, no matter how small, he said, and said truly, enhances its value. Great difficulties too had been raised by the Mullahs, or Moslem priests, so that the anxious Jews had to exercise all their caution. But they came, as by some preconcerted plan. In parties of three and four they silently stole into the Missionary's lodging, laid down their money, and with the precious treasure hidden in the ample folds of

their talith, stealthily crept out again, hastening away to give place to others.* The sum thus realized was no less than £11. "But £11 at Sanaa it must be remembered," said Stern, "are more than £11,000 in London."†

More painful and, if possible, more perilous was the Missionary's journey back. He was beaten. He was robbed. By day the fierce rays of a tropical sun scorched him. The bitter cold at night chilled his fevered frame. His bleeding feet smarted with the piercing thorn of the wilderness, or gaped from the sharp flint of the mountain path. He only arrived at the sea coast to endure once more the pain and weakness of a lengthened fever.

This journey placed Stern at once in the foremost rank of living Missionaries. His praise was in all the Churches. The Christian Dervish of Arabia Felix who had braved such perils in the cause of Christ and of his brethren found a welcome everywhere. And yet the treacherous adulation made no inroad upon the Christlike temper and disposition of this truly grand disciple. Resolute and fearless; his will, like his frame, of iron; yet a child in gentleness he bore his hard-won honours with meek humility. Lifting up his Master everywhere and at all times; watchful only for the souls of his beloved Israel, all who knew Stern testify to the complete self-abnegation of the man. Pressed at this time in a crowded Drawing-room Meeting, to give the story of his conversion, he declined. "You ought to do it for the glory of God," exclaimed with some asperity a leader in the religious world who was not accustomed to have her will disputed.‡ "Then, Madam," replied Stern with equal warmth, "I shall be content to do so. It shall be however only in the words of my inspired kinsman, 'By the grace of God I am what I am.'"

* "Jewish Intelligence," 1857, p. 145.

† "Jewish Intelligence," 1857, p. 183.

‡ Lady Harberton.

3. Abyssinia.

Samuel Gobat. The Pilgrim Mission. Worth of a Tract. Martin Flad. The Falashas. Theodore, Bell and Stern. Jesuit Intrigues. "Five Millions Postage." The Captive Missionary. Falasha Fruits. At Home with the Lord.

ADOUA, the chief town of Tigré, a province of Abyssinia, lies in a direct line between Gondar the capital and Massowah, a small island in the Red Sea a few hundred yards from the African shore. From this semi-barbarous village on the 1st of September, 1836, there issued a singular cavalcade on its way to the sea coast. On a pallet placed upon a rude sort of hand-barrow lay prostrate, as he had now lain for sixteen months, the helpless form of Samuel Gobat, afterwards Bishop of Jerusalem. His wife and little child accompanied him. One of his bearers was an Abyssinian, the fruit of Gobat's ministry, faithful and affectionate, now abandoning his own for his master's country, as he had previously taken his master's God to be his God. The other bearer was Andreas Müller. Bereft of parents in childhood, he fell into the hands of a highwayman, who was afterwards hanged; upon which young Andreas was rescued and trained piously in the jail of Schaffhausen. Ten years before this he had come out with Gobat to Abyssinia, and never had master a more faithful, pious, or devoted follower. Another of the group was "a German carpenter, Christian Aichinger by name, a separatist of Wirtemberg," as heartless and hypo-

critical as Müller was devoted and affectionate. And finally there too was the ubiquitous Joseph Wolff superintending this transit of his broken-down brother to the coast.* It was a sorrowful ending to a brave and patient effort to introduce the pure Gospel of the Redeemer into those long-benighted lands of Africa.

Ten years later (5th July, 1846) saw Samuel Gobat elevated to the Bishopric of Jerusalem, when the memory of his early Abyssinian labours revived. At his urgent request the celebrated African missionary and explorer, Dr. John Ludwig Krapf, proceeded to Abyssinia in 1854 on behalf of the Church Missionary Society, and obtained from King Theodore permission to send four or six young men into his country "to establish schools, preach the Word of God, and teach his people the Gospel."† Accordingly, on the 28th January, 1856, four "Pilgrim Missionaries"—so they were styled—started from Cairo for the heart of Abyssinia with a train of nineteen camels laden with Amharic and Ethiopic Bibles, Testaments, and Psalters.

Most unpromising was their destined field of labour; for not the heathen, but a people worse than heathen, were the objects of their mission—the utterly debased Christians of the Abyssinian Church. It was a priest of this Church who being asked, "What life does God require a Christian man to lead in this world?" made answer "To eat and drink, to sleep, and bring up children." Of the Word of God they had no knowledge. Bible and Liturgy were only read in Ethiopic, a language not understood by the people, whose mother tongue is the Amharic. "Observe the fasts, kiss the Churches, give alms and make presents to your father confessor from time to time, and you have then done all that is necessary to salvation," was the concise summary of an Abyssinian's

* Wolff, Dr. Joseph. Letters to Sir T. Baring, p. 351.

† J. M. Flad, *Twelve Years in Abyssinia*. "Jewish Intelligence," 1869, p. 185.

catechism.* The Aboona, or Primate, Salame, once a pupil in the Church Missionary Society's School in Cairo was a liberal-minded man, and an energetic ruler, though not of wholly unblemished reputation. But he as well as the Priests looked coldly if not suspiciously upon this effort of strangers to rekindle life in their moribund Church. And this jealousy of their's imposed a character on the Mission, which here, as in other enterprises similarly constituted, bore in consequence the seeds of its own decay.

Pious and devoted as these *Pilgrim Missionaries* were, they did not enter Abyssinia solely for spiritual or evangelistic work. They were all of them skilled artizans, and relied on the practice of their various handicrafts to procure a more ready access for those truths which it was their chief object to make known. It was however the secular calling which gave them acceptance in the eyes of the semi-savage Theodore. Gradually, for the sake of their craft, they were all pressed into the royal service, until the garb of the missionary was laid aside, and the voice of their Gospel drowned in the ring of the hammer and the anvil.†

All, save one—one signally chosen and upheld by God. At the very time that His hand was enthroning Gobat upon the seat of St. James, it was already leading forth a shepherd for the lost Israel in Abyssinia. In the street of his native town in Germany, a thoughtless lad turned his head to look at a lady who had just passed him. To his surprise he saw that by some strange impulse she also had turned to look at him. Called back by her he accepted the little tract she held out to him. It was a record of God's work in far off lands, a call for helpers to kindle Gospel light in the dark places of the earth. The boy read it with deep seriousness. His resolution was made. "I, when I am a man, Mother, will go

* J. M. Flad, *Twelve Years in Abyssinia*. "Jewish Intell.," 1869, p. 188.

† Isaacs, *Biog. of Stern*, p. 204.

and teach the blacks." The mother's reply was the word of a wise and pious woman, "My boy, you must first be taught by God yourself." But the enthusiasm cooled down, and all the holy resolutions evoked by this silent monitor were gradually forgotten—forgotten but not extinguished, buried under the novel and exciting cares of a young man's entrance into life. The death of his father recalled the lad to his early home. There, looking through the drawers and desks of his parent the lady's tract once more presented itself. Again he read it. The old resolve returned. The spirit of prayer and supplication was poured upon him. The desire for employment in God's mission field was pleaded as it had never been urged before. Difficulties were slowly swept away. A door was opened, and in that cradle of many a missionary who now awaits, or is still toiling for "the Crown of Glory"—the Chrischona, Basle, Martin Flad first found his training, and then his work upon the far off hills and vallies of Abyssinia.*

While his brethren, one by one were pressed into the enslaving drudgery of the Abyssinian despot, Flad's energies began to be engrossed in a holier task than anything he had yet contemplated. Scattered through the lovely plains and vallies of Abyssinia and Amhara were villages distinguished by a central hut that rose above its fellows, the apex of which was crowned by a red earthen pot. This ensign surmounting the Mesquid, or place of worship, proclaimed the village to be the home of the Falasha or Exile. Settled in the land from the days of King Solomon, still a separate people, and numbering nearly a quarter of a million, these Jews have held to the present day their nationality as well as, in a peculiar form, their religion. Exemplary in their morals, cleanly in their habits, and devout in their belief, the Falashas are also industrious in the daily pursuits and avocations of life.† Ignorant of the traditions of the Pharisees they

* Martin and his Tract, "Jewish Advocate," Jan. 1880.

† Stern—"Wanderings among the Falashas," p. 193.

observe with a rigid scrupulosity the laws of purification enjoined in the Book of Leviticus. Even the tender regard of filial affection will not prevent the removal of a loved parent in the last agony of death into the open air, in order to be borne by the hands of the separate and polluted to breathe his last, untended and alone, in the hut of the proscribed, beyond the village bounds.

To those forgotten exiles of the seed of Abraham Flad's heart expanded. A conversation with one gathered others in crowds round the stranger whose love they had just discovered, and who was commissioned to give them "their fathers' word," as they affectionately styled the Sacred Book. "It is quite inexplicable," wrote the missionary, "how the news of our giving Bibles to the Jews could have spread so quickly. It is little more than a week since we commenced, and yet they have come to us from distances of from three to five days . . . Had we last year hundreds of Bibles, we might have distributed them amongst the Jews with certainty that they would read them."* What marvel if henceforth that wondrous people became the chief object of solicitude to this good man and his equally devoted wife—the Pauline Keller whom he had married in Jerusalem, Oct. 12th, 1858.† But in all the sin and defection around them they had sore need of Christian help and sympathy, such as only the great Lord of the Harvest could himself provide.

It was coming. Along that deadly route by which the hosts of England a quarter of a century later were to march in vain for the deliverance of Gordon, two defenceless missionaries were slowly making their way to their fellow-soldier of the Cross in Magdala. On the Nile, past Memphis and Syene, to Korosko. Then across the dreaded desert, "their lives," as they describe it, "bound up with the filthy water-

* "Jewish Intelligence," 1860, p. 46.

† J. M. Flad. *Twelve Years in Abyssinia*. "Jewish Intelligence," 1869, p. 215.

skins strung upon the camels they bestrode," till once more they touch the Nile at Abu Hamed. On again to Berber, and then to Khartoum, the grave of Gordon, England's Christian hero. Still up the Nile to Abu Harrass, where the brethren strike off eastwards to Abyssinia. In five months from their start at Cairo they halt at Matammah, and still there are many days to Wochne, the first Abyssinian village. At length, after divers delays and discouragements, they reach the shores of Lake Tsana. In the camp of the *negoos* an English voice bids the stranger welcome; a few moments more and the Englishman Bell leads him into the royal presence. It is the first meeting between Theodore and Stern. Permission to labour among the Falashas of his kingdom being accorded, the missionaries journeyed on to Flad, in company with whom the autumn months of 1860 were hallowed by the proclamation of the Gospel message in more than thirty settlements of the district.*

Let Stern himself tell the story of this evangelistic work as he told it to thousands in England in the year that followed (1861). His fondest anticipations, he declared, were abundantly verified. The numerous Jewish settlements in and around Gondar were visited in regular succession. The strict observance of the ritual of the Pentateuch forbade the missionary's entrance into the Mesquid, or Synagogue. But the shady tree or sheltering rock afforded a place more spacious for audiences most solemn and devout. Here, as the herald of Christ proclaimed His marvellous atoning love, the deep silence was suddenly broken by the voice of an aged female whose tears streamed down her withered cheeks: "Oh, how great is our guilt! that we reject love so divine, and despise blood so precious." There the spontaneous shout from his large Jewish congregation greeted the close of the missionary's lengthened sermon: "You tell us good words; God hath sent you to teach us the right path." On yet another occasion

* Journal of H. A. Stern. "Jewish Intelligence," 1861, p. 171.

Abu Maharee, one of the three Falasha Patriarchs, sat among his people while the missionary preached unto them Jesus. At a given signal from their exalted Priest the whole assembly rose, and with uncovered heads invoked the Divine aid, protection, and blessing upon the Hebrew herald of the Cross.

Once again, the little missionary band was suddenly brought up upon its march by startling shouts behind. They slackened their pace, and soon a panting, gasping crowd of Falashas in breathless haste overtook them. Neither the beasts of night nor any dangers of the way had stopped the urgency of their march. One dread only possessed them, that they should not overtake Aito Cochab (Mr. Stern) before his stock of Scriptures was exhausted. "Most earnestly have I entreated from you a Bible for my people," cried a Falasha priest, "but God did not dispose your heart to grant my request. But I am accustomed to walk. I will follow you till God disposes your heart to yield to my prayer."

Or turn to the hundreds of anxious inquiring Jews who sought out the missionary in his temporary home at Djenda. "Down the narrow defile and across the sloping turf groups of Falashas were seen the whole morning threading their way towards the place of our encampment. There crept along the pale, haggard and shrunken form of the monk, who had passed the best period of life in a wild jungle, with the beasts for his companions and noxious and bitter roots for his food; close to him, with a little bag suspended over his shoulders containing a change of dress belonging to his superior, strutted the youth, whose elastic step voluntary penance had not yet weakened, and whose bright and smiling face wasting superstition had not yet dimmed; in the rear, enveloped in his red bordered *quarrie* like a Roman in his toga, marched the peasant, his head plastered with butter, which in the distance and under the bright rays of an African sun, gave this important part of the human frame the aspect of a jet-black polished capital placed on a white marble column. The

motley multitude spread themselves in numerous groups over the ground, and there, joined by a Debterah or priest who had already obtained a copy of the Word of God, the passages we had quoted and the comments we had made were rehearsed, till almost every one, whether he could read or not, got some idea of our belief, and carried home with him some proof of the veracity as well as the importance of the Christian faith.”*

Meantime clouds were already looming on the horizon of that land where so bright a light had sprung up. Christ had come into the country, the Devil must needs drive Him back out of the coasts. It is a safe assertion, admitting of no contradiction, that in any land or among any people, the successful circulation of the written Word of God has never failed to rouse the active opposition and relentless hostility of the Church of Rome. Abyssinia was no exception. So far back as 1837 the successful intrigues of the Jesuits had driven Krapf and the Gospel from the southern portion of Abyssinia.† Again in 1856, Father Jacobi, “a learned, humble and self-denying man, who lived and died for the sake of the Jesuit Order and its objects,”‡ was only prevented by the hostilities of Theodore from once more accomplishing their designs. And now another attempt was to be made. Stern was himself the first to prognosticate the approaching storm from its sure precursor—the enthusiastic reception accorded to God’s Word. On his return to Abyssinia in 1863 he wrote home:—“We have in the course of two years, without being allowed to form a separate community, rescued a considerable number of Falashas from their unbelief, and nominally, but not virtually, united them as a living, active and spiritual element, to the dead church of the Amharas. We have circulated

* Stern’s Journal. “Jewish Intelligence,” 1861, p. 191.

† “Church Missionary Society’s Gleaner,” 1874, p. 74.

‡ J. M. Flad. *Twelve Years in Abyssinia*. “Jewish Intelligence,” 1869, p. 217. Also “Jewish Intelligence,” 1870, p. 7.

about one thousand whole copies and portions of Scriptures ; we have given an impulse to the study of the written vernacular ; and we have stirred up a spirit of inquiry among Jews and Amharas, which must either terminate in a spontaneous reform or lead (which is far more probable) to our expulsion and a relentless persecution.”*

The storm was soon to burst. The Jesuits found a ready tool in a servant of Mr. Cameron, the British Consul, one Bardel, a Frenchman, who aspired to represent the French Government in Abyssinia. The consulate was promised, the condition being the expulsion of the Protestant Missionaries from the country. No time was lost in commencing operations. A breach between the savage Theodore and the enlightened Abuna Salame was industriously fomented. The worst passions of the royal barbarian hitherto restrained by his wife, the Patriarch and the Englishman Bell, were now secretly excited. “And before long,” writes Stern, “the camp, heretofore comparatively speaking the purest spot in the land, was deluged with a polluting stream dark as night and black as hell. Provinces were pillaged, villages burnt, and thousands of defenceless people indiscriminately butchered.”† It is an appalling catalogue, the fiendish horrors let loose upon this land at the instigation of a Society naming itself by the Gentlest and Tenderest that ever walked as man, and which dares to defend its deeds, as done for the extension of His divine kingdom.

Soon unhappily ample occasion was furnished to the secret emissaries round Theodore, by which to effect the destruction of the Protestant Missionaries. The *Negoos* had despatched Consul Cameron with a letter from himself to the Queen of England, and was eagerly waiting the envoy’s return with her Majesty’s autograph reply. Although the sensitiveness of his swarthy majesty on this point was well known, it was

* “Jewish Intelligence,” 1864, p. 105.

† “The Captive Missionary,” p. 34.

no difficult task to stow away the royal epistle unanswered in some pigeon-hole of the foreign office, and just as easy to represent the Queen's silence as a gross and intentional insult of a Protestant sovereign to the descendant of King Solomon.*

Furthermore, in his letters and journals, Stern had made frequent reference to both the origin and character of Theodore.

* "In one of the debates in the House of Commons respecting our relations with Abyssinia, a singular and discreditable fact came to light. Mr. Bernal Osborne and Colonel Sykes drew the attention of the House to a certain letter addressed by King Theodore to Queen Victoria several years before, to which no answer had been sent; since it appeared from the papers published in the blue-books that Theodore's resentment on account of this slight had much influenced his subsequent conduct. A lively debate ensued. Mr. Layard, who had been Under Secretary for Foreign Affairs under Lord Russell at the time (February 1863) when Theodore's letter reached the Foreign Office, gave the best explanation that he could of the neglect, but it was a very lame one. He said that he himself (owing to some division of duties between himself and the official Under Secretary, Mr. Hammond) had never seen Theodore's letter; but that when, after a delay of eighteen months, the despatch of Consul Cameron, covering the king's letter, was looked for and found, it appeared that it had a minute written on it by Lord Russell, directing the correspondence to be sent to the India Office, 'which was the usual course taken in all matters relating to Abyssinia.' Why the affairs of a country, the politics of which are mixed up with those of Egypt and Turkey, should be referred to the Council for India, a country with which those affairs are totally disconnected, Mr. Layard did not explain. But what, the reader will ask, became of the letter after it had reached the India Office? The answer was given by Colonel Sykes, who had obtained his information from the officials at the India Office. This letter, on which the most momentous consequences hung—in which the ruler of the one Christian nation in Africa entreated the Christian queen of a Christian nation to co-operate with him in his endeavours to drive the encroaching and bigoted Turks from his ancestral dominions—this letter, on reaching the India Office, appears never to have risen higher than the office of a chief clerk. It came to the hands of Mr. Kaye, who, supposing that the letter had been already answered from the Foreign Office, let the letter lie on his table and took no action about it. A grosser case of blundering and maladministration was never revealed. Years passed away, and still Theodore received no answer to his letter. One may conceive what interpretations, what crude reflections and deductions, would sweep through the soul of a passionate semi-barbarous monarch at finding the letter into which he had thrown all the rough sincerity of his heart, and from which he had expected great results, treated with silent contempt. 'The postage of that letter,' said Colonel Sykes, 'will cost us five millions.' Mr. Layard endeavoured, but in vain, to palliate the administrative incompetence which Lord Russell had displayed in the matter."—"Cassell's Illustrated History of England," vol. ix., p. 295.

Utterly harmless in themselves the enemies of Stern were careful to translate and so distort these allusions as to excite the most violent hostility of the barbarian against the Missionary. The opportunity to wreak his vengeance upon the unsuspecting victim was not far off. On the evening of the 13th October, 1863, Stern presented himself before the King's tent to obtain the necessary permission for his return. Suddenly the King appeared, maddened with drink, and on seeing his supposed enemy before him, in a voice of thunder ordered his servants to be seized and beaten. In an instant their mangled corpses lay quivering upon the ground. In the next Stern himself, bruised and bleeding from head to foot lay insensible beside them. Returning consciousness made him aware of his condition as a prisoner. And the next day his captivity was initiated by the riveting of the manacles which for four and a-half years bound his right hand to the left ankle, until the arrival of Lord Napier and the British troops at Magdala in God's providence effected his release, 11th April, 1868.

Into the horrors, the sufferings, the agonizing suspense of those fearful four years it is not necessary to enter. Others shared it with Stern. The Consuls Cameron and Rassam; Rosenthal and his wife—mourners of two sweet children who closed the short sorrows of their childhood on the rock of Magdala. Blanc, the Swiss pastor's son; Prideaux, the English officer, and the Irishman Kerans, witty and vivacious even in his fetters. But it was upon Stern the weight of suffering fell most heavily; not only in the rigour and constancy of his confinement, but in the severity of the torture inflicted upon his person.

Many at that time held the unhappy Missionary accountable for the calamities of all. It suited them to think so. It was not agreeable to believe that the degradation of English ambassadors, their captivity, perhaps their death, was due to a stupid if not wicked blunder of the Foreign

Office. It was not pleasant to think so ill of humanity, that men bearing the name of Christ would for their own ends consign their fellow-men to a worse than living death. But it was convenient, and it was safe, to cast the whole blame upon the imaginary error or injudiciousness of the minister of Christ, the messenger of His blessed Word. From Nero's days till now the world has been wont to seek in "the little flock" the most convenient scape-goats to bear their neighbours' sins.

What particular end was effected by this affliction of God's servants, we do not—perhaps we never shall know. But it is otherwise as regards the imperishable blessing of Stern's Mission to the Falashas of Abyssinia. It was Stern who, under God, determined the ready will of Flad to that exclusive and devoted ministry among the Jews of Ethiopia which, thank God, is not yet terminated. That indomitable Missionary has translated tract after tract into their Amharic vernacular. It was his hand which led to Chrischona, the scene of his own early training, those Falasha youths who aided Krapf in the revision of the Amharic Scriptures—the sacred task of his honoured age—and who are now publishing the good tidings in their native land. And once and again since the days of Magdala has he conducted many camel-loads of Amharic Bibles, Psalters, Testaments and Tracts to the confines of Abyssinia for distribution in the interior. Truly Martin Flad is the father of the Falasha Mission; but if so, its grand-parent is Henry Stern.*

There is a golden link that still binds to him in spiritual union some of the brightest of those men of God who have since been the light-bearers among their Falasha brethren.

In 1860, at Djenda, Stern had pitched his canvas tent behind a tree under which was congregated a vast concourse of Falasha Debteras eager to confound the infidelity of their

* See Note C, at end.

Christian brother. Beru, clever and intelligent, was put forward by his brethren. But as point after point of his objections was swept away by the irresistible truth of the mighty Word, Beru rose and left. His baptism followed. He influenced the whole village where he lived, and in all the sorrows of the captivity, Beru was a light shining everywhere in the midst of a crooked and perverse generation. He found it necessary, for the sake of the Gospel, to learn Ethiopic, and for four years he gave himself to the study of the language till he knew it well. To his lot it has fallen to train a chosen band to carry the Gospel throughout the villages, and for the sake of these pupils he has composed an Ethiopian Amharic Grammar.* Here is a specimen of his work for Christ as he relates it in 1879 to his "spiritual father," Mr. Flad:†—"Our pupils and all the proselytes and believers are doing well. At Alafa, the two brethren are much blessed in their work. Their work in the light of the Gospel very much rejoiceth our hearts, and acts impressively on all the unconverted Falashas and Abyssinians. At Dagusa, also, the two brethren do what they can under present circumstances, as you will have seen from their letters. Debtera Alame is somewhat high-minded, and thinks much of himself; he requires to be admonished by you; otherwise there is nothing to be said in disfavour of him. He is zealous in the discharge of his duties, and in all things unblemished. Here at Djenda we live in peace and concord with the believing people around us. As advised by you, we shall employ the approaching rainy season to translate the Church History from the German into the Amharic. Our Sunday Services have had a good attendance all through the year. Falashas continue to come from distant provinces, asking to be instructed in the Word of God."

And now let the "somewhat high-minded Alame" tell his

* "Jewish Intelligence," 1881, p. 237.

† Letter of Debtera Beru to Mr. Flad. "Jewish Intell.," 1879, p. 277.

story—the story of his new birth.* “My spiritual father, Martin Flad, arrived at Matamma in 1870, with a large supply of Bibles, Testaments, Scripture-history, and Tracts. I was then a perfect stranger to Christ and the New Testament. Some of the little books fell into my hands, and I began to search both Old and New Testaments. A mighty struggle commenced within me. My sins were laid open to me; death, judgment and condemnation were constantly before my soul. Within me there was nought but unrest and terror. For two years this struggle lasted. I made a journey to Djenda to see Debtera Beru, of whom I had only heard hitherto, without knowing him personally. He took great pains with me. And at last I was convinced that in Christ *alone* there is life and salvation, and being convinced I yielded up my heart to my Lord and said to Him, “O Lord, lead Thou my heart, according to Thy pleasure unto the way of life.”

There is yet another linked with the teaching of Debtera Beru—Goshu Mersha. And here is the narrative of God's dealing with him as given to Mr. Flad in 1884:—“Early in my life my father sent me to the Mission School at Djenda. There I was daily taught by Debtera Beru during my boyhood. I married young, and lived with my wife and mother very strictly, according to the Mosaic law. But my heart was devoid of inner life. I wanted peace. I began to be concerned about the salvation of my soul. I frequently visited Debtera Beru, who showed me the way of salvation out of the Old and New Testaments. On that Sunday when I was baptized with my wife, who joined me in my faith, my mother and my brothers and sisters, all relatives of my wife, made a great lamentation concerning us. In their opinion, we were just as such who had died. After Holy Baptism we partook together of the Holy Communion, and were thankful about the forgiveness of our sins. I laboured more diligently at my trade as a weaver than before, and gave every week a

* “Jewish Records,” 1880, p. 6.

good deal of my earnings to my mother for the support of her family. In fact I showed her kindness as much as I could; I prayed for her, and after I conversed with her about the peace I had found through Jesus Christ my Lord. At last, after more than two years, it pleased God to take away from her heart the veil of Moses. She became convinced of her own sinfulness; she sought salvation and forgiveness, and found at last through the goodness and mercy of God peace, and was baptized with my younger brothers and sister. This was a day of thanksgiving and joy for our family. Now it is my greatest pleasure, when I am privileged, to go out with one of the brethren into the Falasha villages, to proclaim to my brethren according to the flesh Christ and Him crucified, and to tell them what a blessed thing it is to know Him—yea, it is indeed an unmerited grace that He has led me on the way of life.”*

Who can read these artless narratives of Christian life and duty in a land of darkness, and say that Stern’s mission to Abyssinia was thrown away? What disciple of Jesus who links a Beru, an Alame, a Goshu with a life like Stern’s, will not feel his faith in that Word which works so mightily in due season, abundantly renewed and strengthened? These are the warm and lively evidences that the labours of Christian love have not been in vain in the Lord. These are the proofs incontestable that Christ’s disciples at home are bound by links unseen yet mighty to the needy, the sorrowing, the oppressed, in earth’s farthest and most inaccessible limits. Statesmen and politicians may regard Abyssinia (as they have done since the days of Magdala) as a land sealed up from intercourse with the outer world.† But the soldiers of Christ still enter there for the deadly conflict with sin and Satan, and there still win precious trophies of immortal souls, gathered under the holy banner of the Prince of Peace.

* Letter of Goshu Mersha to Mr. Flad. “Jewish Intell.,” 1884, p. 239.

† “Cassell’s Illustrated History of England,” vol. ix., p. 327.

Stern's mission work was done. Not that his seventeen years of life that followed were not wholly consecrated to the Master's use. But they were years of toil on which smaller men might well have laboured. Surely the wise Master-builder did not design the magnificent powers of his servant to be so obscured and lost. That vast experience of the mission-field; that wondrous wealth of tongues;* that unquenchable zeal for the spread of Christ's Gospel, chastened and disciplined by suffering; that graphic pen; that ripe and scholarly acquaintance with the Word of God—why, alas! were they allowed, for seventeen long years, to lie hidden and unemployed? Could no eye discern the rare qualities of the man? No intellect devise some scheme to utilize them for Christ and His glory? And now they are lost for ever.

Twice in the Spring of 1885—with only a few days' interval between—were the golden gates of the Celestial City opened to receive two kindred spirits. Forty-one years before they were joined in a common labour for the people of their kindred beyond the waters of Babylon. And then their paths had separated. Through sorrow, suffering, disappointment; with differing gifts and callings, yet one in the bonds of the Gospel, both had since been busy scattering the everlasting grain. And now that life's evening was falling around them it found the twain on English soil. The summons to rest reached both at once. And together—we may almost say—the happy spirits of these faithful children of Abraham—the devoted Henry Stern, the loving widow of the Missionary, Murray Vicars, passed along the trackless path of glory, to be “for ever with the Lord.”

* During a walk which the Writer enjoyed with Dr. Stern a few years before his death, the Doctor happened incidentally to speak of the work with which the forenoon had been occupied. It was a correspondence with fourteen individuals in various parts of the globe with whom he had communicated that morning *in eleven different languages*.

vi.

A PRAYING NATION.

“Ye that are the Lord’s remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”

—ISAIAH lxii. 6, 7 (.R.v)

“Is it well to let oblivion pass over the other promise to Abraham, no less clearly given, no less solemnly guaranteed? Is there no danger to faith itself in quashing the question of the fulfilment of the promise, and the performance of the oath of the Lord concerning the land, as if it were not to be raised from the dormancy of ages into which it has fallen among Christian men?”

KEITH—*Land of Israel.*

A PRAYING NATION.

A Jew's Prayer. Its characteristics. Its origin. O. T. Judaism non-missionary. Jerusalem, the centre of light for the world. The Prayer rests on the Promise. Two N. T. expositions:—St. Paul's, St. Peter's. The Times of refreshing.

PSALM lxvii. opens with a very striking Prayer—"God be merciful unto us, and bless us ; and cause His face to shine upon us ; that Thy way may be known upon earth, Thy saving health among all nations." In this prayer there are found two marks which characterize the saints of God everywhere, and always:—desire for God's glory, and desire for man's salvation. Where either of these is lacking the man who has them not is still an alien from God. For whoever has experienced the joy of deliverance from sin and Satan, the blessedness of the Father's love, the Saviour's presence, the Spirit's comfort, thinks he can never sufficiently praise this God of his salvation, nor publish far enough the good news of gladness to all who know it not.

Now it is not generally recognized that the two characteristics thus set forth, and universally accepted as distinguishing God's saints, are here spoken of the JEW. The Psalm took birth centuries before the name "Christian" was heard of. A Jew's heart indited it; a Jewish pen inscribed it for the religious worship of his nation. Jewish bosoms throbbed with the tremor of its emotions, and for



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hundreds of years Jewish lips voiced its supplications before the God of their fathers, Abraham, Isaac, and Jacob.*

The thought of this ought to go far towards modifying popular notions with respect to the Jew. To the world the Jew presents the picture of selfishness and self-seeking ; an incarnation of avarice and greed ; a man close-fisted and hard of heart, whose sympathies and philanthropies are restrained within the narrow limits of his own exclusive nation. But in all this it is forgotten that the Jew—if even the picture were true, which it is not—is only what the Gentile has made him, and not as the Bible presents him. He has been to school among the nations. And if a long and cruel discipline has burned in on the mind of the whole nation the lesson—*Take care of number One*, who is to blame?

Look back however to the days when the Shepherd of Israel led His people like a flock† for the true picture of the real character of the nation. At first sight it would seem as if the world was right, “God be merciful unto us, and bless us, and cause His face to shine upon us.” Us ;—Us ;—Us ;—Yes, there is the Jew all over ! Whatever of good, in earth or heaven, it is for us ; we are the people ; let us have it. But softly. We must not go so fast. Quite true this is the prayer of Israel, but there is no full stop at “us.” The Jewish saint has an object in view, an object external to and beyond himself. For his own nation he craves a boon undoubtedly, but only as a means to the end, “That Thy way may be known upon earth, Thy saving health among all Gentiles.” In his prayer God’s glory

* In his *Outlines of Messiah’s Kingdom*, Lecture v., the Rev. A. Baring-Gould takes a precisely similar view of this Psalm :—“The prayer is the utterance of a pious Jew, representing the Jewish Church. . . . If this be overlooked, we shall entirely miss the prophetic teaching of the Psalm.” Again :—“From this review of the Psalm as a whole, we gather that in the expectation of the Psalmist, on the restoration of his nation to the favour of God at the appearing of Christ, three things would happen, viz., *the conversion of the nations, the righteous government of the world, and the restored fertility of the soil.*”

† Ps. lxxvii. 20.

absorbs his thoughts; he embraces the wide world in his heart's affections.

The intensity of the supplication does not at once appear. On the contrary, in the lips of a Jew it seems to lack reality. *Ora et labora* is the Gospel motto. Is prayer anything without the effort? And when did the Jew work in evangelizing mankind? Jonah alone excepted—the type of THE APOSTLES yet to come—what single missionary record does the history of Israel furnish throughout its entire length? Is *that* prayer which contents itself with words? Is *that* more than weak sentiment which only cries aloud, but works not? We must not, however, let appearances deceive us. If Israel were not an evangelizing nation, it was God's order, not the people's fault. The age before Christ was not the Dispensation of the Spirit. He who should “convince the world of sin” had not yet come, and without Him the word even of an Elijah or an Isaiah must have fallen without result. And therefore God had not given this in charge to Israel. Not by missionary effort throughout the countries, but as a holy, obedient, Jahveh-serving people in their own land, was Israel to influence the nations. “For this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.”*

The vision which the Evangelical Prophet saw “concerning Judah and Jerusalem,” was in its literal, which is its true sense, the religious hope present in Old Testament times to the mind of every devout Jew: Jerusalem exalted in the earth, “the mountain of the LORD's house,” the centre of light for the world, the Dispenser of truth to the nations. Hither he beheld the stream of Gentiles flowing under one Divine impulse—a desire for instruction out of the ways of Jehovah. Looking for an era for which the world still waits, he recognised the truth that “whatever promotes the true

* Deut. iv. 6.

prosperity of the nations comes from Zion-Jerusalem. There the nations assemble together ; they take it thence to their own homes, and thus Zion-Jerusalem becomes the fountain of universal good.”*

Conceive then the fervour, nay, the agony of those pious Jews who century after century looked out sorrowfully upon the darkness of the Gentile world, while waiting for the dawn of this promised glory. How fervent their prayers, how intense the longing for God’s light in Israel to pierce and irradiate the gloom which their arm was powerless to dispel. “ The darkness shall cover the earth, and gross darkness the people ; but the LORD shall arise upon thee [Israel], and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”†

And for this accordingly the Jew looked and longed and supplicated—nay is supplicating still, “ Cause His face to shine upon us ; that Thy way may be known upon earth, Thy saving health among all nations.” And the worship was real and acceptable ; and the expectation a hope that fadeth not away—the worship and the hope of the Jewish nation. We have this on authority which the Christian dare not question. It was the wearied JEW who sat by the well of Samaria, Who declared of Jews, with whom too, He identified Himself : “ We worship that which we know : for salvation is from the Jews.”‡

But now, on what ground did the pious Jew rest his conviction that God’s glory in the salvation of the Gentile world was tied to his showing mercy to the one People, Israel ? Was this conviction a mere sentiment flowing from national vanity, a vain-glorious conceit fostered by the past history of the nation ? Or had it a sure foundation in the Word of God ?

The terms of the prayer, being all but identical with a

* Delitzsch, *Comm. on Isaiah* ii. 2.

† Isa. lx. 2, 3.

‡ John iv. 22, R.V.

great promise made to the Father of the nation, incline us to the latter belief.

Compare the words of Jehovah to Abraham on the eve of the destruction of Sodom;—" Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."* Here, beside the mention of *the way of the Lord*, we have the observance of it by Abraham's children made a condition of the fulfilment of the promise towards the nations—"all the nations of the earth shall be blessed in him."

Once before this promise had been spoken to the Patriarch, on his call of God to depart from his country and kindred, "unto a land that I will show thee."† And again the Lord had ratified it by an oath to him, when he had approved his faith by the offering of his son Isaac.‡ And twice subsequently the scope of the promise was narrowed, first to Abraham's son Isaac;§ and again, afterwards to Isaac's son Jacob, to whom the Lord promised in Bethel, "In thee and in thy seed shall all the families of the earth be blessed"||

The descendants of Jacob therefore had sure foot-hold for their belief, that light and life to Israel from the Lord meant light and life to all mankind. They were fully justified in the faith of this prayer that when God caused His face to shine upon their nation, His way would then be known upon earth, His saving health among all nations.

Let us now see how this doctrine looks in the light cast upon it by the New Testament.

We have two inspired Apostles, each giving us his view of this famous promise, and each looking forward to a different

* Gen. xviii. 17-19. † Gen. xii. 3. ‡ Gen. xxii. 18.

§ Gen. xxvi. 4. || Gen. xxviii. 14.

stage of its accomplishment. The great Apostle of the Gentiles, as well as the Apostle of the Circumcision, St. Peter, both make use of the prophecy in characteristically different ways.

The former sees in it the accomplishment of spiritual blessing to the Gentile world as it is now being diffused in this Gospel Dispensation. He reminds the Galatians,* “The scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.” And in verse 14 of the same chapter he represents “the blessing of Abraham” as coming on the Gentiles “in Christ Jesus” (R.V.)

Thus the tide of Gospel blessing, overflowing the earth in this present age, is pre-eminently Jewish. The Redeemer who procured it is a JEW. The Missionaries whom he chose to publish it, are all JEWS. The sacred records which attest it are penned by JEWS. The only prayers during many centuries which sought this boon from God for a benighted world are uttered by the lips of JEWS.

And the first “Hallelujah” upon the birth of Christianity is that of the JEW who “waited for the consolation of Israel,” when he sang of this Salvation as “a light to lighten the Gentiles, and the glory of thy people Israel.”†

And yet, marvel of marvels! the only people on earth to whom the light and comfort of this Gospel are grudged by Christians is—the JEW!

But then we have this blessing viewed from another standpoint by the Apostle of the Circumcision. In his sermon in Solomon’s Porch, upon the healing of the lame man, St. Peter utters this remarkable exhortation, as it appears in the Revisers’ translation. St. Peter’s hearers are all Jews, and it is to them as Jews he appeals:—“Repent ye, therefore,

* Gal. iii. 8.

† Luke ii. 32.

and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus; whom the heaven must receive until the times of restoration of all things. . . .

Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up His Servant, sent Him to bless you, in turning away every one of you from your iniquities.”*

Now, this is plain, unmistakable English. Mark what it sets forth.

1. The conversion of the Jewish nation is predicted as a necessary preliminary to Messianic times yet to come. They are desirable times, times to be expected, longed for. Listen to it, Jews! It is as much a matter for the world as for yourselves. Repent, that so there may come times of refreshing to a faint and decaying world.

2. Again, this blessing, which the world is waiting for, and which is depending upon Israel's return to the Lord, is expressly distinguished from the spiritual blessing connected with the present evangelization of mankind. It is specified as blessing consequent, not upon our Lord's *Ascent* into heaven; but upon *His Return from the heaven which has received Him*.

3. And lastly, it is this ultimate goal of good, the seasons of refreshing from the Lord's presence, which is defined to be the promise made to Abraham, “In thy seed shall all the kindreds of the earth be blessed.”

St. Peter therefore, speaking in the power of the Holy Spirit declares as emphatically as words can declare it, that Israel's hope was fully authorized by God, that he had every right to make it the foundation of his prayer, that the illumination of his nation with the light and grace of God, shall be the signal for universal blessing upon all mankind.

* Acts iii. 19-26, R.V.

But are there not many who still discern only the Church in St. Peter's words, and refuse to read in them any future of glory or blessing for this literal Israel? In the words of an able American Theologian I would ask such—"Do the words of Scripture which foretell that this shall be, mean what they undoubtedly say, or are they, one and all, to be understood as merely figurative descriptions of the prosperity of the Church in the latter days, or, at most, as poetic amplifications of the prophecies of Israel's conversion? Strange, indeed, that such a question should ever have been raised! If such words as those which we have cited [Jer. xxx. 24; Ezek. xxxvii. 19, 22; Amos ix. 15; Isa. xxvii. 12; Jer. xxx. 8; Isa. xi. 11, 12], do not teach that Israel, the literal, historical, national Israel, shall yet be gathered into their own land, to be rooted out no more forever, we ask with all earnestness, what words could possibly have been substituted which should have taught this? The very same terms are used in Jer. xxix. 10, in predicting the return of the Jews from the Babylonian captivity, which are elsewhere employed to predict the return of the latter days. As every one knows, the event proved that these words were to be taken in their plain and evident literal sense; they meant precisely what they said, nothing more and nothing less. How, then, on any sound principles of exegesis, can any one be justified in denying that the self-same words in the same prophets, foretelling a 'second' restoration, also mean exactly what they meant in the former case, namely, a literal return of the Jewish nation to their own land?"*

Yes: Believers in these days need to pause before they exploit the Jew from the place which God has given them in the Word. To evaporate the hope of Israel may, indeed, be only to jeopardize the faith of the Church.

* Kellogg: "The Jews; or, Prediction and Fulfilment," p. 71.

vii.

THE FOOLISH VIRGINS.

“In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.”

—ISAIAH liv. 8.

"The whole history of Israel's exile and oppressions for the past eighteen hundred years affords proof positive of foreknowledge in the books of the Old Testament. And not only that, but especially the facts of Jewish history in this very century in which we are living, when compared with the predictions of the prophets concerning the restoration of the Jewish nation, are such as to show with a clearness little short of demonstration, that these amazing predictions of events which are only now after more than two thousand years beginning to take place, must be, not of man, but of God. Who but the Holy Spirit of God could have revealed the future with such minute and unerring exactness, two or three thousand years before the events foretold were to take place?"

KELLOGG—*The Jews ; or Prediction and Fulfilment.*

vii.

THE FOOLISH VIRGINS.

A Coincidence. The World's Fig-Tree. 1. The Jew in Palestine. 2. The Day of Jacob's trouble. 3. Antichrist and the Jew. Our Lord, St. Paul and St. John on Israel's Future. God's Witnesses. The Parousia. The Ten Virgins. Who are the Foolish Virgins? The Vessels, the turning point of the parable. Judaism unspiritual. Faith on the wane. "Give us of your oil." Zechariah xii. 10. After the Parousia. The Judgment of the Gentiles.

THE growing coincidence of present-day facts with the predictions of the Word nineteen centuries ago, is daily and increasingly forcing itself upon the attention of all thoughtful Christians. They are now, if never before, beginning to realize the possibilities of their divine Master's interrogation: "When the Son of man cometh, shall He find faith on the earth?"* In the existing state of things in Christendom they are detecting, one after another, the predicted features of "the last days." In the gathering gloom, divers venerable and sacred oracles are now striking upon the ear with a distinctness and energy that are—to say the least—startling. The time appears to have come "when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."† The uneasy heavings and convulsions, all the world over, of a *mystery of lawless-*

* Luke xviii. 8. † 2 Tim. iv. 3, 4 (R.V.)

ness that is already setting restraint at defiance, lend a fearful apprehension to a long-despised warning concerning a certain *Lawless One*, who shall be revealed as soon as *the restrainer be taken out of the way*.^{*} And the baleful shadow of his approach is thought by many to be perceptible in the chill that has overtaken the Church of Christ. "Because iniquity shall abound, the love of many shall wax cold."[†]

To the child of God, however, has been given one special token for comfort and hope amid all the dark perplexities of the latter days. He who has forewarned us of the coming tribulation has directed our watching to *the generation that shall not pass*[‡]—even to ISRAEL, the imperishable race (as the word *generation* undoubtedly signifies here),[§] that by their movements we may be certified of the things that are nigh at hand. What then may we learn concerning this Fig-Tree of the world, "when his branch is yet tender, and putteth forth leaves?"

1. The Jewish people, still ignorant of Jesus as their Messiah, shall again be found in occupation of their own land. Study the 38th and 39th chapters of Ezekiel. Mark the descriptions given in them of Palestine and her people "in the latter years."^{||} It is a *land brought back from the sword; gathered out of many peoples; the mountains of Israel, which have been always waste. It is a land of unvalled villages, whose inhabitants are at rest, and dwell safely, without walls, and having neither bars nor gates. They are the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. And moreover, of their spiritual condition at the time, we have God's own record what it shall be: "They have trespassed against me, when they dwelt safely in their land, and none made them afraid."[¶]*

This, let us remember, is an inspired prophecy nearly

^{*} 2 Thess. ii. 6-8.

[†] Matt. xxiv. 12.

[‡] ib. 34.

[§] Dörner, quoted by Stier, "Words of Jesus," iii. 291.

^{||} Ezek. xxxviii. 8: "A prophecy which has certainly never been fulfilled in any past restoration of the Jewish people."—Dr. Todd, "On the Antichrist," p. 221.

[¶] Ezek. xxxix. 26.

twenty-five centuries old. Does its realization now appear at all unlikely, or so very far off? What answer does the world give? "Pascal," says M. Emile de Lavelaye, "saw, in the continuance of the Jewish people in the midst of persecution, a miracle and a proof of the Divine curse. When we consider the influence they actually exert at the present moment, and the power which the future seems to reserve for them, we can more readily believe in the Messianic doctrine held by the chosen people themselves, who hope some day to reign over all the kingdoms of the earth. Darwin would grant them the palm."* This striking testimony to the possibilities of the future of the Jew is fully endorsed in the words of one of the race: "While a few years ago the most enlightened Jews, yielding to the indolent apathy of comparative security, would have ignored or ridiculed the vision of a Restoration, to-day it is no exaggeration to say that wherever two Israelites of ordinary intelligence come together, the possibility—nay, the probability—of again forming a united nation is seriously discussed. 'Already,' as Mr. Oliphant says, 'the alternatives loom in the near future,—either of race-extinction by marriage in countries which are too civilized to attempt it by massacre, or of separation as a young nationality.'"+

When Gentile and Jew alike speak from the world's platform in language of such close correspondence with the prophetic Word, surely the servant of the Lord may comfort his heart with thoughts of the Master's return. For, "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."†

2. But again: In this re-gathered though unconverted state, Israel shall endure a time of unprecedented suffering. To this all the Prophets give witness with one consenting voice. *Ezekiel*, in the chapters already cited, details the

* "The Century," vol. xxv., p. 609. † ib. Vol. xxv., p. 611.

‡ Luke xxi. 28.

trial, and adds the cause of it as declared by God: "Because they trespassed against Me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword."* It is of this time too, and on account of Israel's sin in it, that *Isaiah* declares Jehovah's judgment. "Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not."† "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble"‡—is the appalling vision given to *Jeremiah*, of which *Daniel* gives a further testimony, of a King who "shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; . . . and there shall be a time of trouble, such as never was since there was a nation even to that same time."§ Similarly *Joel*|| and *Zechariah* both dwell upon the horror of these days of Jacob's trouble. *Zechariah* portrays them with graphic minuteness: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."¶

Now, let us observe that this tremendous Gentile hostility, predicted by so many prophets unanimously as about to fall upon the Jew in Palestine, in the latter days, may all be conceived of as occurring in the natural course of events; and therefore all the more likely to escape the notice of the world, so far as it forms part of God's plan. It is true, God speaks of Himself as gathering the Gentiles to the battle against

* Ezek. xxxix. 23. † Isa. lxx. 12. ‡ Jer. xxx. 7.

§ Dan. xi. 44, 45; xii. 1. || Joel iii. 1-8. ¶ Zech. xiv. 1, 2.

Israel;* but He also as clearly discloses to us the motives that shall operate with the invaders—namely, “to take a spoil, and to take a prey” from “the people that are gathered out of the nations, which have gotten cattle and goods.”† God’s children cannot be too particular in observing this. The apparently natural and orderly sequence of events in the onward progress of the world’s history is the very blind by which Satan will seek to shut out the moving hand of God from the eyes of His people. And therefore Christ says to them, “Watch:”‡ that is, “Give strict attention to”§—what? Just that one thing which our Blessed Lord has marked off for us, to indicate the time of His return—the Fig-Tree putting forth its leaves, the imperishable race in its initial agitations towards a national revival in its ancestral home.

3. Once more: The Word of God sets the Jew before us, in the midst of the Apostasy of the last days, as (though still ignorant of his Messiah) a witness to the one living and true God; and, on account of this, a sufferer at the hands of Antichrist. Thus Daniel|| tells of a King in the latter times who shall “have indignation against the holy covenant;” who “shall enter into the glorious land;” who “shall plant the tabernacle of his palace between the seas in the glorious holy mountain;” and who at length “shall come to his end, and none shall help him.” In another portion of his prophecy, Daniel describes this power as *making war with the saints*,¶ and *thinking to change times and laws, and destroying the mighty and holy people, and standing up against the Prince of princes*; “but he shall be broken without hand.”**

* Joel iii. 2; Zech. xiv. 2. † Ezek. xxxviii. 12.

‡ Matt. xxiv. 42; xxv. 13. § Grimm, Lex. N.T. γρηγορία.

|| Dan xi. 30, 41, 45.

¶ Dan. vii. 21. “The saints, the mighty and the holy people,—no other than the Jewish people: always so understood by the Jews.”—Dr. Todd, “On the Antichrist,” p. 159.

** Dan. viii. 25.

Now, how exactly does the triple testimony of our Lord and His Apostles St. Paul and St. John, concerning things yet to be, tally with this revelation of truth made centuries before to his servant Daniel! First, He Himself describes the features of the greatest tribulation ever known, or that ever shall be known on earth. Its scene is laid in Palestine. Its time, when the Temple of the God of Jacob shall again be standing, and this time polluted by the presence of "the abomination of desolation" predicted by Daniel. Its subjects, "the elect" of the human race, the literal Israel, on whose behalf the days of this unexampled sorrow shall be shortened.* For it is the Old and not the New Testament usage that must define this word *elect* for us.† They are *the chosen*, who are to be gathered by the angels to their fatherland after their last dispersion; not the heirs of the Jerusalem above, who shall have been rapt to the Lord's immediate presence in the clouds at the blast of the trump of God.‡

So, too, St. Paul: It is in "the temple of God"—(why should we vex ourselves about any other Temple than that which the early Christians held it to be—God's temple at Jerusalem?)§—that "the Apostasy" shall be culminated, and "that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped."||

Then turn to St. John for the history of this apostasy and of the Power that shall cause it. We read of a Beast to whom the Dragon gives "his power, and his seat, and great authority." "And all the world wondered after the Beast." "And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the

* Matt. xxiv. 15, and ff.

† Isa. lxxv. 9, 15, 22.

‡ 1 Thess. iv. 16.

§ 2 Thess. ii. 4—"Proposed by Irenæus, and adopted by the majority of recent German commentators."—Ellicott, in loc.

|| 2 Thess. ii. 3, 4.

saints, and to overcome them : . . . and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”* But mark. Before the sorrows of these evil days the Seer records the sealing of the servants of God, “ 144,000 of *all the tribes of the children of Israel*.”† And then there follows closely on the description of the Beast and his work of devastation the glorious vision of the Lamb which “ stood on the mount Zion, and with Him an hundred and forty and four thousand, having His Father’s name written in their foreheads.”‡

Now, if we grant the possibility of a resuscitated Jewish nationality in Palestine, arising naturally out of the present course of events, it is not difficult to see how soon that nation must become an object of the fiercest hate to an idolatrous world-power, such as the Horn, the Man of sin, or the Beast is announced to be. Hatred of idolatry is the foremost characteristic of the Jew. His chief boast is, that he alone possesses the knowledge of the One living and true God ; that his is the mission to proclaim this pure monotheism to mankind, the moment God’s time has come. Such a people must and will be a mighty witness on earth when Antichrist shall declare to an acquiescent world, there is no God.§ And such a witness must in consequence expect the fiercest fury of the oppressor.

And if, added to this, we remember that the very existence of the Jew as a separate people, and his unquenchable expectation of the Messiah, are the strongest attestations in the world to the truth of God, we may easily conceive the intensity of the hatred that will actuate him, who shall be the very incarnation of the Evil One, for the destruction of such a witness.|| “ I believe, with a perfect faith, that the Messiah will come ; and although His coming be delayed, I will still

* Rev. xiii. 1-8.

† Rev. vii. 4.

‡ Rev. xiv. 1.

§ Cf. Psal. x.

|| Cf. Rev. xii. 13-17.

await His speedy appearance,"*—is the daily confession of the nation's Creed. Year after year the open doors of the people that keep Passover attest their hope of the entrance of Elias, the harbinger of the advent of Messiah. What, though wealth and worldliness may with multitudes have reduced all this to the emptiness of a formal ceremonial, the vain-glorious emblem of a mere national existence ; deep down in the heart of the nation, rooted firmly in the breasts of millions of the Chosen all the world over, there lives imperishably the undying hope of Israel, Behold thy King cometh ! And hence *the wrath of the Dragon with the woman and with the remnant of her seed.*† The Jew is the permanent and irresistible testimony to the truth of God. In His presence the infidel is powerless, his arguments pointless, his sword's edge turned. But blot out the Jew from earth, and God's promise is proved a failure. Let him be numbered or lost among the nations, and prophecy gives no sure resting for the foot of faith. Here is the secret of the world's hostility to the Jew. It is One greater than the world who is behind it all, in his malignant hate towards the Love and Light from which he has himself apostatized.

But, it may be asked, what has all this to do with Christ's disciples now ? Interesting, as it undoubtedly is, to the student of prophecy, what practical bearing has it upon the every day life of the believer ? How is the hope of the Christian affected by the last great tribulation of the Jew ? Now for answer we have only to open our Blessed Lord's great prophetic discourse upon the mount of Olives. A glance shows us how the two are bound up together. How does He teach us *from the fig-tree to learn her parable*. "Even so ye also, when ye see all these things, know ye that HE is nigh, even at the doors."‡ Thus it is that the prophetic Word connects the trouble of Jacob with the personal coming—

* Creed of Maimonides, Article 12.

† Rev. xii. 17.

‡ Matt. xxiv. 33 (R.V.)

the Parousia—of her Lord for His Church. This Parousia is illustrated by the entrance of Noah and those with him into the ark, a wonder as little heeded or understood by his contemporaries as shall be the reception of Christ's Church to meet Him in the clouds* by an indifferent and unbelieving world. It is defined to be the moment when the faithful labourer shall be *taken* out of the field, the waiting woman *taken* from the mill:† the word *taken*‡ significantly reminding us of the promise of the departing Christ: "If I go and prepare a place for you, I will come again, and *receive* [Gk. *παραλήψομαι*] you unto Myself, that where I am, there ye may be also."§ "Watch therefore," says the Lord, pointing back to the symbolic fig-tree of which He had just been speaking. And, although He adds, "For ye know not what hour [or *day* R.V.] your Lord doth come,"|| does not the example of the householder who would have watched, had he known "in what watch the thief would come," seem to imply that "the watch" in which Christ's return shall take place will be that which shall be characterized by the shooting of the tender branches of the symbolic fig-tree?

And this, I cannot help thinking, is what is intended in the parable which follows as descriptive of the Bridegroom's coming—the Parable of the Ten Virgins. For the Jewish people, that portion of them, that is, which shall be found God's faithful witness in the time of the end, gives undoubtedly a more exact and truer counterpart of the five foolish virgins than that which commentators find in mere nominal or professing Christians. In order to make *the foolish* descriptive of these we are forced to introduce an element of hypocrisy into their character of which our Lord in His parable does not give us the slightest hint. In every point save one He makes the characteristics of the five wise and five

* 1 Thess. iv. 15.

† Matt. xxiv. 40, 41.

‡ Greek *παραλαμβάνειται*.

§ John xiv. 3.

|| Matt. xxiv. 42.

foolish perfectly identical. Both bear lamps. Both hold these lamps burning.* Both go out to meet the bridegroom. Both desire to share the festivities of the marriage. If you impugn the character of one class by introducing hypocrisy, unreality, or formalism into their profession, you thereby equally endanger the character of the other class. If *the foolish* are not truly God's witnesses on earth, neither are *the wise*. If *the foolish* are not sincere expectants of the Messiah, neither are *the wise*. If *the foolish* have no real desire to partake of the glory and blessedness of Messiah's kingdom *the wise* are equally devoid of the wish.

But admit that His own Israel is designated by the five foolish virgins, and at once the requirements of the parable are fully met. Differing indeed in kind from that of the Church, yet is not the witness of the Jew upon earth to the existence and attributes of God just as overwhelming?† Is not the expectation of the Messiah in the heart of the nation as deep and ardent as that of the Church of Christ? Is this likely to be less enthusiastic with a revived nation, in a recovered patrimony? In so far therefore as the Jew is a living evidence of the divine power of his and the Christian's God, who has not suffered him to be "reckoned among the nations;"‡ and in so far as he is patiently waiting and ardently desiring the coming of that same Messiah who is the Christ of the Church, the Jewish people correspond to the lineaments of the picture of the foolish virgins in a way to which mere nominal Christians can make no approach.

And this correspondence becomes far more striking the instant we contemplate the one point of difference between the wise and the foolish—this namely: that the foolish "took no oil with them; but the wise took *oil in their vessels with*

* "Going out," in the margin, is the correct translation, Matt. xxv. 8.

† "A prince once asked a preacher to mention to him a convincing argument for the truth of the Bible in one word; and the striking answer was, 'The Jews.'"—Stier, "Words of Jesus," vol. iii., page 294.

‡ Num. xxiii. 9.

their lamps.”* This has been truly termed “the turning point of the parable :” and its right interpretation, the test of a successful expositor.† What then are *the vessels* from which the oil, the Holy Spirit, namely, is supplied to the lamps of God’s witnesses upon earth? For evidently these are distinct from the lamps themselves, inasmuch as these latter are lighted and burning while the vessels remain perfectly empty. A lamp may be supplied and trimmed to burn for a certain period. But beyond that period it will need to be fed again with a new supply carried in a vessel for the very purpose.‡ Absurdly true as this appears, what expositor makes any account of the distinction? And yet in the case of Christ’s Church we have not far to seek the vessels of God’s own appointment from which the believer revives his waning light and recruits his failing or exhausted energies.

These vessels—if we are to assign a meaning at all to the term—cannot mean less than the several ordinances or means of grace through which the hearts of disciples are refreshed and replenished by the Holy Spirit of God, the hearing and reading of the Sacred Word, the watching unto prayer, the assembling of ourselves together, the observance of the Lord’s Day, the ordinance of Christ’s Sacraments.

Now let no vague dread of formality or empty ceremonialism induce us to part with a very solemn and sorely-needed teaching of the parable, that such vessels actually exist. However much a ceremonial formalism may have dulled many to the vital necessity of the operating Spirit Himself, we must not forget—as it is to be feared many do in these days, that if His sacred influences enter the heart and pervade the life they must flow through those channels which He has Himself prescribed. For where shall we find one solitary Christian who has wilfully set aside all or any of these hallowed ordinances, and who has yet been able to shine as a light-bearer§

* Matt. xxv. 3, 4. † Trench, “On the Parables,” page 244.

‡ Cf. Num. iv. 9. § Phil. ii. 15.

in this darkness with the lustre of a holy, devoted, spiritual, life? The task is impossible. A spiritually-minded, faithful Christian who has closed his Bible, forsaken the Mercy-seat, despised the Table of his Saviour's love, abandoned the day and courts and people of his Lord, is simply an anomaly that has no existence under the sun. The Christian, in the true sense of the word, knows full well that these are the essential of his life, not indeed in themselves, but by reason of the grace and life which he knows by a blessed experience God has made to dwell within, and flow out of them for the growth and nutriment of his soul. They are the oil-vessels given by Christ to His Church.*

And has not the Jew his vessels likewise, ordinances of divine appointment, prescribed to his forefathers by that God of Abraham who is the God of the Gentiles also? He celebrates his Passover and his Pentecost. He keeps both festival and fast; the gladsome Sabbath, the solemn Atonement in which he afflicts his soul. His, too, are the promises; and in his Synagogues, scattered throughout the world, he still hears the accents of "the lively oracles,"† the heritage of his race in the centuries long gone by. The vessels indeed are there, and moreover in abundance. But alas! all are empty and dry. No gracious Spirit permeates the various ceremonies of his New Year or his Harvest; or witnesses in power amidst the supplications of the people. No hard heart is broken, no sorrowing soul lightened under the sacred words that wrought such wonders in the days of old. "But unto this day, whensoever Moses is read, a veil lieth upon their heart."‡ And when the lamp of his witness is on the wane, and his hope of a Messiah begins to fade to what store can he repair to resuscitate the expiring flame?

That the Jew shall discover this, and discovering it shall seek to supply the want, is neither inconceivable nor inexplicable to any one who is familiar with the predicted spiritual

* Cf. Eph. iv. 11, 16. † Acts vii. 38. ‡ 2 Cor. iii. 15.

history of "the latter days." In the heart of the chosen people there is hid, even now, a remnant on the look out for the long-promised Redeemer with an ardour as fervent as that of any in the Church of Christ. There are non-Christian Jews whose anxiety for the decaying faith of their race is as deep as the apprehension of the followers of Christ at the thought of "the Apostasy" that is at hand. And as the stream of irreligion and worldliness broadens and deepens throughout Christendom until a time arrive when vital Christianity shall be driven to hide itself, and believers in a God may confess their faith only at the peril of their life; when the days have come that God "will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it:"*—in such a time as is inevitably drawing on, is it so very inconceivable that the House of Israel shall awake to their need of a grace and strength not to be found in the ministration of the Synagogue? As one after another of the nations, of every creed and denomination, yield allegiance to the Beast, and idolatrously bow before the image that had received life from the Beast from beneath,† is it hard to imagine the terror of the idol-hating nation when the hand of the oppressor shall be turned upon herself, or her anxiety to avert an apostasy the most calamitous to her people?

But we may not have to wait even for this crisis to find Israel discovering that her lamp is expiring, her vessels empty. We are told of a midnight cry, "Behold, the bridegroom cometh,"‡ that shall awaken all—wise and foolish alike. What the cry may be, is not declared. When it shall go forth is not further defined than "at midnight." But if in the ordinary progress of the world's events we can discern in the appearance of the persecuting, anti-Christian, anti-Jewish

* Amos viii. 11, 12.

† Rev. xiii 11, 15.

‡ Matt. xxv. 6.

World-Power a cause sufficient to wake up Israel to a sense of need, we may well be content to believe that this midnight cry, to which our Lord directs our attention as something extraordinary, will be something much more powerful. What it is, it is vain to inquire. The event alone can reveal it. Its effect however can even now be forecast. If Israel be intended by the company of the foolish virgins, her address to the Church—the wise, will then be, “Give us of your oil; for our lamps are going out.” “You are witnessing for God upon earth. There is a reality, an earnestness, a vigour in your religion, which is altogether wanting to us. Our people are becoming Gentilized. They are forsaking the God of their fathers. They are demoralized and denationalized by the growing ungodliness of the world. The Jew is vanishing from the earth. We are no longer a witness for the God of Israel. We are losing all hope of our Messiah. Tell us, O followers of Jesus, what are we to do. Give us the secret of your life. Let us have your Spirit. Give us of your oil.”

Now is such an appeal unlikely in such a state of things as is coming upon us? Do we not even already catch whisperings of it in the anxious and thoughtful Israel of to-day? Listen to the voice of a daughter of Abraham, a non-Christian, pleading with her own people for spiritual life: * “We must not be surprised if earnest men and women of the Jewish race, disgusted beyond measure with what they have to put up with, by reason of the indifference to religious matters of their own people, and the blind optimism of the spiritual leaders in their own ranks, feel themselves compelled to turn to others for that religious exercise they know to be a necessity of their lives, and a necessity which it is the first duty of a Jew to recognize and acknowledge.” If these are sentiments experienced and expressed to Jews by Jews now, what may we expect when the whole soul of the nation is startled out of slumber at the sound of “the cry at midnight?”

* A letter of a Jewess to the “Jewish World,” Jan. 28, 1887.

How close too does this application bring us to the minute details of the parable. For we are told of these foolish virgins, first that "they went to buy;" and, secondly, that having gone, they "came afterward" when the door was shut. If this were spoken of Gentiles it would involve a contradiction to words just uttered by our Lord in reference to this very event of the Bridegroom's coming, namely, His own Parousia. He had only just illustrated that coming by the attitude of the world towards God's working in the days of Noah.* From the day that Noah entered into the ark, they "knew not until the flood came and took them all away." Whatever perception the world may have of the rapture of Christ's saints at His Parousia, the outpouring of the wrath that shall follow it will be wholly unanticipated; "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child."† Very different this from the attention, the anxiety, the diligence—all prominent features of the parable—of the foolish virgins who awake at the midnight cry.

And how naturally do the attitude and position of Israel, at this Parousia or Coming of Christ, as foretold by Holy Scripture, adapt themselves to these requirements. We open the book of Zechariah where God's dealings with the Jews when "Jerusalem shall be inhabited again in her own place"‡ are described. There He declares, that in this great crisis of their history, "I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced."§ Further: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."|| Of the same time also it is that both Jeremiah and Ezekiel speak when they record God's promise to Israel to give them a new heart, and to put

* Matt xxiv. 38, 39. † 1 Thess. v. 3. ‡ Zech. xii. 6.

§ ib. 9, 10. || ib. xiii. 1.

within them a new Spirit.* But connected with this marvellous change in the spiritual condition of Israel in the latter days, there are *two prophetic statements* which in their fulfilment would appear to bring her attitude towards the Messiah into exact correspondence with that of the Foolish Virgins towards the Bridegroom. First, antecedent to this blessed change, Ezekiel announces, "Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them."† And secondly, Zechariah tells us that the sight of their Messiah (which shall be a result of this predicted enquiry) shall be followed by a great national mourning for that very Messiah, "They shall look on Me whom they have pierced, and they shall mourn for him."‡ Now let us observe this mourning is said expressly to be a "mourning for Him"—the Messiah; a very different thing from the sorrow for sin, which is a characteristic of repentance. The sight of sin, conviction of sin, naturally works sorrow, the godly sorrow that "worketh repentance to salvation."§ But the sight of Christ dries up at once the tears, dispels the sorrows, and fills the soul with all joy and peace in believing. How then are we to account for this different result of Messiah's manifestation to Israel—an unbeatific vision, not of joy but of grief?

Is it not to be found in the words of the Bridegroom to the late arrivals, "I know you not?" These are words spoken (in the fulfilment of the parable) by that Lord who has but just taken up from earth the whole company of His saints, both dead and living, to meet Him in the air, there to be for ever with Him.|| They are addressed to men left behind upon earth, anxious to obtain admission to the scene of the festal gathering, for which their search for oil has made them late. They indicate simply the Lord's refusal to recognise them as acceptable guests at His bridal festivity. If however we go further and speak of judgment and condemnation awaiting these

* Jer. xxxii. 39; Ezek. xxxvi. 26.

† Ezek. xxxvi. 37.

‡ Zech. xii. 10.

§ 2 Cor. vi. 10.

|| 1 Thess. iv. 17.

excluded Virgins, we are only adding our own to the Lord's words, and thereby marring the truth which the parable seems intended to convey. For if the Parousia of Christ is the event signified by the coming of the bridegroom ; if by it our Lord intended to fix our attention upon the rapture of His saints to glory in the clouds ; then surely *to be left behind, to be left out*—and that for ever, from the bliss and glory and service of the Church of the firstborn above, is a sentence more awful than even the imagination can conceive. But how much more to His people Israel, awakened to a knowledge of their Messiah, alive for the first time to the blessedness they have lost, shut out from the glory of the heavenly kingdom, compelled to tarry and serve on earth.

But further. If, assuming the coming of the bridegroom to signify the Coming of Christ *for* His Church, His taking her out of earth to be with Himself above, we declare that the exclusion from the marriage is the final doom of those excluded, most undoubtedly we contradict by such an assertion the whole testimony of God's Word written as to the history of the saints. For after this the world shall still continue, and her peoples still not learn righteousness.* After this the Devil shall be cast from Heaven to Earth.† After this shall the Man of Sin wax great,‡ and the False Prophet shall deceive and persecute,§ and the Abomination of Desolation shall appear in the Sanctuary of the City of David.|| After this shall saints be found to witness for God on earth—saints whose names are written in the Lamb's book of life.¶ After this shall Christ descend upon mount Olives, and all the saints with Him.** After this shall rise to a glorious reign the martyrs of the anti-Christian persecution of the last days;†† and the persecutors shall be slain by the "Faithful and

* Matt. xxiv. 39. † Rev. xii. 9. ‡ 2 Thess. ii. 4.

§ Rev. xiii. 14, 15. || Matt. xxiv. 15.

¶ Rev. xiii. 8 ; Isa. iv. 3 ; Dan. xii. 1.

** Zech. xiv. 5 ; Joel. iii. 16 ; Isa. lix. 20. †† Rev. xx. 4 ; Dan. xii. 2.

True ;” and their leaders cast alive into the lake of fire ;* and Satan bound ;† and righteousness made triumphant ; and Jerusalem a praise in the earth.‡ And after this, a whole millennium after—shall Satan again be loosed, and again deceive men who shall be devoured by fire from heaven, and “the devil that deceived them cast into the lake of fire and brimstone.”§ And after this shall *the dead be judged* before the “great white throne,” when “whosoever was not found written in the book of life was cast into the fire.”||

But though excluded from that glorious throng of risen and ascended saints, that has passed from earth at the shout of the Lord, and the voice of the Archangel, and the trump of God,¶ though shut out for a season of temptation and sorrow and unparalleled tribulation in this world, the unready Israel is not to be forgotten or abandoned by her Lord and Messiah for ever. Though a lower and a lesser glory, far beneath the blessedness of the Church with Christ, which she has missed, yet is hers a magnificent destiny and grandeur upon a renovated earth subjugated to the dominion of the Son of David. We catch a glimpse of it even in this discourse of Christ’s. Before the Lord has ceased to speak, He transfers the scene from the “place prepared” in heaven,** whither He has gone with the wise and waiting virgins, to the world on which He has left His beloved though unready nation. “When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory : and before Him shall be gathered all THE GENTILES.”††

If this word *Gentiles* defines the persons who are to be respondents in this solemn Assize, those on account of whom

* Rev. xix. 11, 20, 21. † Rev. xx. 2, 3. ‡ Isa. lx. ; ii. 2-4.

§ Rev. xx. 9, 10. || Rev. xx. 11-15. ¶ 1 Thess. iv. 16.

** John xiv. 2.

†† Matt. xxv. 32. *τα ἔθνη*. It is hard to understand why the Revisers, here and also in xxiv. 14, and xxviii. 19, omitted to render the words as they are everywhere else in St. Matthew—eight times—rendered uniformly, “*the Gentiles*”

these are summoned are designated by another title which ought to remove all doubt as to the class indicated by it—"My brethren." To whom as to the sons of Jacob, the actual kindred of the blessed Lord in His humanity, can this title of *brethren* be ascribed with equal appropriateness? What doubt can exist in the mind of any one, who will compare the striking prophecy of Joel iii., descriptive of Israel's suffering at the hands of the Gentiles, and the Lord's judgment of these on account of it, with our Lord's own prophecy here? They are *the Gentiles* whom the Lord will gather, *the Gentiles* who shall assemble themselves in the valley of Jehoshaphat, where the Lord and His "mighty ones"—"all the holy angels with Him," of St. Matthew, shall come down. "For there will I sit to judge all *the Gentiles* round about."*

"The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."†

The following weighty words from a sober and careful student of prophecy deserve attentive consideration. To strive to understand God's revelation is not to prophesy a revelation ourselves:—

"In our days prophetic students have turned prophets, and with mingled folly and daring have sought to fix the very year of Christ's return to earth, predictions which possibly

* In this chapter the Lxx. has the same words as St. Matthew—*τὰ ἔθνη* for *nations, heathen, Gentiles*.

† Joel iii. 15-18.

our children's children will recall when another century shall have been added to the history of Christendom. If such vagaries brought discredit only on their authors it were well. But though broached in direct opposition to Scripture, they have brought reproach on Scripture itself, and have given a stimulus to the jaunty scepticism of the day. We might have hoped that whatever else might be forgotten, the last words which the Lord Jesus spoke on earth would not be thus thrust aside : '*It is not for you to know the times or the seasons which the Father hath put in His own power.*'* But what was denied to inspired apostles in days of pristine faith and power, the prophecy-mongers of these last days have dared to claim, and the result has been that the solemn and blessed hope of the Lord's return has been degraded to the level of the predictions of astrologers, to the confusion and grief of faithful hearts, and the amusement of the world.

"Any man who, avoiding extravagant or fanciful views, both of history and of Scripture, points to events in the present or the past as the correlatives of a prophecy, deserves a calm and unprejudiced hearing from thoughtful men. But let him not forget that though the Scriptures he appeals to may thus receive 'germinant accomplishment,' 'the height or fulness of them may refer' to an age still future. What is true of all Scripture is specially true of prophecy. It is ours to assign to it a meaning, but he who really believes it to be Divine, will hesitate to limit its meaning to the measure of his own apprehension of it."†

* Acts i. 7. † Anderson : "The Coming Prince," Chap. xi.

NOTES.

NOTE A., page 22.

A JEW'S VIEW OF THE LONDON SOCIETY'S WORK IN JERUSALEM.

From "Jewish Life in the East," by SIDNEY M. SAMUEL, p. 134.

A matter which must, necessarily, surprise the Jewish visitor to Jerusalem is to see the resident Jews on such friendly terms with the Conversionists, and, even with the converted. The Jews take the benefits they offer them, without stint, and speak to them with quite frank and easy friendship. One of the wealthiest and most prominent resident Jewish gentlemen, himself an ardent lover of, and worker for, his race, sees no impropriety in sending his only daughter, under payment, to be instructed at the Missionary Girls' School, which is the best in Jerusalem, on the understanding that her faith is not to be interfered with. This familiarity may be bred of contempt, or of conscious strength, but, to me, it seems uncommonly like temerity, and even to have the effect of giving encouragement. Although every assistance was given me by the managers of this institution for free inspection of their work, and a large amount of valuable information was given me, by them, concerning the Jews, and this, in spite of the fact that they knew that it would be used against them, and in favour of our brethren, I am bound to state that it was with a feeling of deep shame that I saw the thorough and complete character of their establishments, and with burning indignation that I observed

the insidious and Machiavellian manner in which they combine to assault Judaism in its very stronghold and fortress.

The London Society for Promoting Christianity amongst the Jews, established in 1809, possesses, according to its report for the year ending March 31st, 1879, funded property amounting to £92,557 17s. 4d., and an income of £36,264 12s. 1d. This large sum is all, be it remembered, devoted to the destruction of our honoured faith. It is the fashion to ridicule the work of this Society, but I think I shall be able to show that it is more to be feared and fought, than laughed at and treated with contempt. Besides this colossal fund, we have to contend against men working for what they think is the right. And there are no more dangerous enemies than the renegades. Amongst the 138 servants of this Society are no less than *seventy-six* converted Jews, ministers of the Church of England. A passage from the report of their agent in Holland is pregnant with interest. "It is evident that a great revolution is taking place in the religious views and thoughts of the Dutch Jews of all ranks. The great danger, however, lies in the fact that, with the decrease of Talmudical studies, the Bible itself, especially the Prophets, is entirely neglected. With three-fourths, nay, nine-tenths of the Dutch Jews, the prophetic writings are a *terra incognita*. Nay, many do not know the reasons of their historic feasts and fast-days." It must not be forgotten that most of these converts know more of our writings and history than many Jews, and are the more insidious enemies on that account.

In Jerusalem their chief object appears to be to prove that Christian charity is more merciful and better organized than the Jewish, and, indeed, they go far, at present, to prove that fact, as an account of their local institutions will tend to show. To begin with their hospital, of which the medical officer, Dr. Chaplin, is much esteemed by Jews, as he is very good to them, never preaches a syllable of Christianity, and

is always ready to visit them at their residences without charge; while the doctor of the Rothschild Hospital, an Israelite, never visits any of the Jews, rich or poor, gratuitously, for professional purposes. The English Hospital, maintained by the Conversionist Society, at an annual expenditure of £1,767 17s. 10d., is a thoroughly efficient and well-organized institution, containing 26 beds, eighteen of which were occupied at the time of my visit. No charge whatever is made to the inmates. None other than Jews are admitted. *Mezzuzahs* are at the doors; all the food is *kosher*, and prepared by Jews; the nurses are all Jewesses; there is a small synagogue with Jewish officials; at *Succoth*, a tabernacle, composed, as is the rule here, of bamboo canes, is erected; the patients are supplied with *Lulabim* and *Esrogim*, and on Sabbaths, the Day of Atonement and festivals, Jewish service is held here. The only missionary indication is the presence of New Testaments and various tracts by the bedsides, all printed in Hebrew and "Jüdisch-Deutsch," one of which a young man was reading; and on my asking him what it was? he answered, "Zeitvertreib." Another was reading a "Zohar" (Cabalistic work) of his own. It is said, in palliation, by the local Jews, that they come here, take all the advantages offered them, and go away unscathed. But, I would ask, is this dignified? Is this honourable? Can one touch pitch without being defiled? Out-patients are seen freely, and the whole arrangements are worthy of a good, though small, London Hospital. The dispensary, costing annually £220 12s. 3d., is under the charge of two converted Jews, one of whom, Mr. Weissman, born in Jerusalem, is a most intelligent and cultivated person, and a learned Talmudist. All drugs are given free, but the demand for quinine is so great amongst the paying class, that the Society permit a Jew to retail it on the premises at a fixed price; they giving it to him at cost. He, thus, clears about nine shillings a week, on which he lives.

The girls' school of the Society is not far distant. It is a thoroughly good specimen of an English school, the classrooms resembling, remarkably, those at home. Only eight of the girls in the establishment were otherwise than Jewish, or of Jewish parents, which latter number sixty-four, eighteen of whom are boarders. There is a kitchen, kept by a Jewess, *kosher* food being supplied to those who require it. Their English and German was excellent, and they sang many hymns in English, in which Jewish phraseology was ingeniously applied to Christian dogma. The girls do housework and make their own clothes. The annual cost of this establishment is £582 2s. 11d. Attached to it is a workroom for Jewish women, where twenty-two of them were being instructed in sewing. Their wages amounted to £70 7s. 5d. last year, and the proceeds of their work realized £47 18s. The Superintendent informed me that the Savings' Bank attached to the Workroom had enabled the women to save, last year, 240 francs.

In an enclosure, where is a thoroughly English-looking church, is the boys' boarding school, costing £843 5s. 5d., annually, to the Society. Here I found twenty-four boarders, all Jews, or of Jewish parents, two of whom come from Cairo, two from America, four from India, five from Constantinople, and eleven (so they stated) from Jerusalem. All looked exceedingly clean, well-dressed, and bright-looking. They are taught English, Arabic, Hebrew, French, and German. Their ages are from seven to fourteen. When their education is completed they are either restored to their parents, or, if not, situations are found for them. In the day-school attached to it, were eighteen boys, under the charge of a Jewish teacher, from the Alliance Israelite's school at Schumla, who teaches French, Hebrew, and Spanish. The day scholars are supplied with *kosher* dinners at midday, and they are free from work on Saturdays. All the English they know is taught to them through the medium of New Testament instruction.

Both schools are models of what schools should be, and are under the superintendence of an English certificated teacher, who assured me that no attempt was made to baptize the boys unless, at nineteen or twenty years' old, they desire to be baptized of their own free will, and can prove their knowledge of the Christian religion. I repeat this as it was said to me.

The House of industry, under the charge of Mr. Schick, who, a born Christian, is a valued friend of the Jews, and makes, personally, no attempt to interfere with their religious faith, contains, among its workers, but four Jewish youths, two of whom are, I believe, as yet unconverted. Its annual cost is £245 6s. 9d. Besides these institutions, the general expenses of the Society in Jerusalem, not comprised under the above heads, amount to £1,478 3s. 9d. per annum, and they spend, in printing Hebrew books, tracts, and periodicals, £2,126 11s. 6d. Considering that the amount of our charity annually directed to Jerusalem equals, if not exceeds, the income of this well-organized enemy, it is pitiable that want of organization, and ignorant obstacles, should prevent our work of defence from being equally efficient. Here I have seen 132 Jewish souls, in Jerusalem—the city of the Jews—in the clutches of the Conversionists ; I have seen the insidious arts and interested kindness with which they endeavour to win over our people to their side. Is it not time that the Jews should awaken to this danger ? The one weapon with which to fight it adequately is education. I have shown the difficulties in the way of bringing about this desirable consummation. They must be overcome. No amount of sentiment or eloquence will overcome them. No amount of “ political and protective representation ” will be of any use. There is the enemy—laying siege, and successful siege, to our own stronghold. It must be repulsed with its own weapons : energy, organization, large funds, and a strong conviction of being in the right.

NOTE B., page 47.

LEWIS WAY'S FORTUNE.

An Aged Pilgrim is a brief memoir, by her son, of a lady who occupied a prominent position in the religious world of Dublin in the earlier half of this century. I am indebted to it for the particulars of Lewis Way's marriage and succession to his princely fortune.

To ensure greater accuracy in the facts stated, I communicated with the author, who obligingly informed me that all his incidents were related to him by his mother as she herself received them from the Rev. William Bushe, Rector of St. George's, Dublin, the intimate friend and Deputation companion of Lewis Way.

I subsequently received a very interesting confirmation of Mr. Johnston's narrative from the late Rev. Gibson Black, Rector of Inch, County Wicklow, with whom I happened to be staying shortly after the first publication of *Jane Parminter's Will*. Mr. Black was pleased to commend the accuracy of my account since he well remembered an evening spent at Mrs. Johnston's house, when Lewis Way himself narrated the whole story. "Mr. Way," he said, "related the facts pretty much as you have given them; and, on one of the company remarking upon his liberality he declared he might well be generous, as the fortune left him by the old gentleman was very large. 'He also requested that I should marry his daughter. But that,' said Mr. Way, 'could not be, as I was already engaged to be married.'"

I am glad to be able to record this, as doubts have been thrown upon the story as savouring too much of the fictitious. This, however, is one of those cases where fact is stranger than fiction.

NOTE C., page 92.

J. MARTIN FLAD.

Mr. Flad's labours for the Falashas did not cease with the

capture of Magdala. To the present moment (1896) it is his hand that guides every effort to sustain the Gospel in Abyssinia among this people.

But his great work has been the complete revision of the Amharic Bible. This Version has a remarkable history. Early in the century a M. Asselin, French Consul at Cairo, employed a learned old Abyssinian to translate the Scriptures into Amharic, the vulgar tongue of Abyssinia. The work occupied them ten years. Fridays and Saturdays they shut their door against every body, and translated from the Arabic, the Hebrew, and the Syriac, into the Amharic. When finished it was offered to the French King, to the Emperor of Russia, and to the Vatican ; but all looked coolly upon it. In 1820, however, on the recommendation of Mr. Jowett, the British and Foreign Bible Society purchased it, after an eleven days' inspection, for £1,250.*

It was found subsequently that the language of this translation was too classical for the ordinary reader in Abyssinia, and it was Mr. Flad's task—a task neither light nor brief—to revise the whole, and send it out afresh upon its mission in these dark and distant regions.

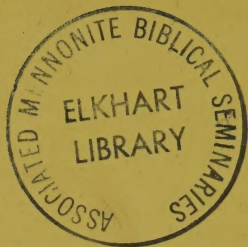
At the conclusion of the Abyssinian war, Mr. Flad was probably the only individual in existence competent to carry out the work. His long residence in the country had rendered its language as familiar to him almost as his mother tongue ; and the banishment of all foreigners from Abyssinia by an edict of King John, Theodore's successor, enforced upon Mr. Flad the leisure necessary for so arduous and protracted a task. By a mutual arrangement his services were transferred temporarily from the *Society for Promoting Christianity amongst the Jews* to the *British and Foreign Bible Society*, and he settled down to the revision, which occupied him nearly seven years. Three times Mr. Flad had to go over the entire Bible, reading the proof sheets. His

* See "The Book and its Story," pp. 190, 310, 447.

chief difficulty lay with the compositors, whom he had himself to instruct in the Amharic characters. For hardly had each become used to his task than the German law of military service called him off to his regiment, and Mr. Flad's work of training began afresh.

At last, however, the great work was complete, and the missionary had the unspeakable delight of conveying (in 1881) the precious load himself to Matamma, on the frontier of Western Abyssinia. There he was met by numbers of Abyssinian Christians, who came purposely from their distant homes to obtain this sacred treasure. An interesting account of this visit, with its difficulties and dangers, is given in the *Jewish Intelligence*, 1881, page 90.

What a work of God to prepare and send out one version of His Word for one nation! A French Consul and an Abyssinian to translate; a *Bible Society* to purchase and print; a *Church Missionary Society* to train and send forth the Evangelists; and a *Jews' Society* to seek out the Jew, and then secure one of these Evangelists for the benefit of the Falasha Christians—the future missionaries of the land. What hath God wrought!



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